

A WEEKLY JOURNAL DEVOTED TO THE HISTORY, PHENOMENA, PHILOSOPHY, AND TEACHINGS OF

SPIRITUALISM.

ESTABLISHED: AS A MONTHLY—JUNE, 1868; AS A WEEKLY—APRIL 8, 1870.

No. 774.—VOL. XVI.]

LONDON, JANUARY 30, 1885.

PRICE 1½d.



"BABY."

"THE GREATEST OF ALL SERMONS."

It happened that long ago, when I was a mere girl, I found myself one Sunday evening in a Roman Catholic church. The musical part of the service had, and still has, a great attraction for me. I sat, on this evening, listening with feelings but partially defined, as yet all crude, but with somewhat of life's deep meaning stirring the soft waves of thought, and a kind of ecstasy gave a halo to my surroundings. The low sweet music breathed the most harmonious strains, the carefully-trained choir sang as angels may be supposed to sing (at least so it seemed to me then), and the fragrance of incense filled the church, adding to the intoxicating charm of the whole. I forgot the world—the sorrow that had so lately pressed me down,—and I lived in another sphere, where soft bright forms moved to and fro; the air was balmy, and roseate clouds hid still more lovely scenes from my enraptured gaze. Then one form, for whom I longed, bent nearer to me, and the lost and loved was mine once more! My eyes were suffused with happy tears. I could gladly then have passed from earth to heaven! The music ceased, and the priest mounted the pulpit—I was roused from my reverie by the stern, hard tones of his voice. I do not know from whence he took his text, but his subject was "Infant Baptism." I cannot describe the revulsion of feeling which passed over me as this "man of God" proceeded with his sermon. All the maternal instincts, lying dormant in my nature, rose up in revolt and abhorrence of the man and his doctrine; and when he finally pronounced the sentence of *eternal damnation* on all unbaptized little ones, I felt an irrepressible desire to tell him that he lied, and to cast him from his pinnacle. I was obliged, however, to smother my resentment, and, leaving the church, determined never to enter a place again where such hateful and blasphemous doctrines were promulgated.

And now, with thirty years of pilgrimage between, a few Sunday evenings since, again attracted by the musical service, I found myself once more in a church belonging to the Roman Catholic community. This time it was no grand temple, with costly decorations and magnificent architecture. It was a simple little chapel served by Dominican monks. There was no organ, but a good harmonium, played remarkably well, and several fine voices. I enjoyed the music and singing, even more perhaps than in the long ago. I felt my heart grow warmer towards the great brotherhood of man,

and I silently prayed for a form of worship which might unite all in one perfect bond of faithfulness. The beloved, both the absent and the present, were remembered, not with the hot, longing tears of youth, but with the happy and certain conviction of their presence, and never-dying affection. Thus looking on as it were from a goal nearly reached, only pity filled my heart for the strange devices which men use to approach our Father, and the childishness of most of the proceedings. The sweet strains of the hymn died away, and a monk came forward to give the address for the evening. Strangely enough he changed his intended sermon for a lecture on "Baptism"; thus, for the second time, I was destined to hear the same subject handled in a Roman Catholic church. I was interested: I wished to hear what progress this community had made during the thirty years. The priest seemed a foreigner, well educated, of fair address, and very earnest. For all the earlier part of his discourse, it differed but slightly to what one may hear any day in our own fair orthodox church, indeed the High Church (so-called) might have gone a step further than this worthy father, who, after showing the immense need of baptism as soon as possible after birth, and the guilt of parents in neglecting this rite for their children, told us, that although these little unbaptized ones would be eternally shut out of heaven, yet (mark the progress of the times) their spirits would be negatively happy, in some serene, cloudy sphere (and here I noted that our instructor seemed soaring towards such a place himself) safe from the sorrows and sufferings of earth; equally safe, from the slightest idea of ever progressing towards a brighter and lovelier land, they would pass their time in acknowledging the *justice* of God!

I looked around: the little chapel was quite full; many were the female forms there, some aged, some too young to understand this fearful blasphemy of all that earth holds as most innocent and sweet! I looked at those who appeared to be mothers: could they calmly hear such a depressing and most hopeless sentence pronounced on the little angelic forms, who had passed from their keeping too soon perhaps to receive the seal so necessary for their entrance into the joys of Paradise. *They*, the guilty ones, were safe, but the innocent, by their thoughtlessness or neglect, had passed for ever from the realms of hope, into the still land of shadows and forgetfulness. Could any such mother there acknowledge the *justice* of a God who opens his arms to the criminal parent, but condemns the spotless babe, because it could not save itself in the way ordained by Mother Church! I gladly rose when the service was over, for my heart was full, and a sentiment of intense sadness and disappointment filled my mind that a teaching so false, and so unjust towards God and man, should still pollute the temples professedly dedicated to a God of mercy and love. My heart was sad within me, for I could see no prospect of day, the night seemed as dark as ever, the ignorance of man as gross as ever.

I turned for comfort to a book which has but lately appeared among us, but which will win its way to the hearts of all who are earnestly seeking after truth. I opened OAHSEPE, and read the sweet story of Sakaya Muni, then again with new pleasure some passages from "The Father's Kingdom on Earth," and finished my consolatory reading with a psalm from the "Book of Praise."

And then I dreamt.

I stood in a deep and luxuriant valley, on either side of which rose mountains covered with rich vegetation. Far to the west the valley opened out into a broad expanse of meadows, fertile vineyards, sparkling brooks, and streams. The summit of the mountains glittered with most wondrous colours; the song of strange and beautiful birds filled the air with melody; and over all there was a dreamy loveliness,—the air, the water, the song was filled with it. I passed on gathering flowers, unlike any I had seen before. I was examining them, and admiring their wonderful proportions and fragrance, when suddenly a burst of exquisite music caused me to look round. From far down the valley came a multitude of angelic forms clad in robes of various hues, each seeming more lovely than the fairest colours of terrestrial flowers. Around them, and in their arms, were an immense number of children, some in tunics of white, or blue and white, some quite naked. I cannot in any way describe these children, they were so lovely, and so intensely happy! They sang, they gambolled, they laughed, and caressed their fair young guardians, and, in every movement of their rounded limbs, displayed some new grace.

I stood as one entranced until they neared me,—when suddenly a beautiful boy, with eyes beaming with love, sprang towards me, and holding out his arms pronounced my name. I caught the lovely babe to my heart, but could scarcely speak for emotion. "Do you not know me?" said he. "I am 'Baby,' of whom you thought so much, but who did not stay one hour on earth. Do you remember how you grieved about it all, and how I sang to you? Oh! I am so glad I did not stay on that earth, for some of the children here have told me how cold and sad it is! Do you remember the little cross you took from your neck and put in my hand? I am Mamma's 'Baby' always, and yours, too—am I not?" Thus prattled the sweet lips, and the pretty hands played over my neck, and face and hair. "My Baby, my sweet Baby," I said, "I know you well! you have ever been a really living babe to me, and now I find you grown, and bright, and living in this lovely place, I am so glad: But, tell me, my darling, what you are doing here, and where are you going now?"

"We live here, and learn, and work, and play here, dear," replied Baby, with sweet, serious eyes; "and now we are going to the Temple just beside yon lake, for it is a great day of rejoicing for us. To-day One is coming who lived long ago on your earth, and He loved little children so much—so much. He used to take them in his arms and talk to them, and caress them. That was long ago, so the children say who know about it. And another who loved children is coming too. He was a king's son, but he gave up everything because he was so sorry for the little children, so he went about always trying to do them good."

"Do they often come to see you? dear child," I asked. "Oh yes! very often; and then they tell us about our Father, and His great love to us; and they speak of the beautiful places we shall go to by-and-bye; but it is so delightful in our Valley, I could be content to stay here always. Now will you come with me, and I will tell the dear sister all about you?"

I let him guide me towards a celestial form, who had been regarding us for some time. "Sister! this is my friend, who thinks of me, and loves me," said Baby.

The angel extended her hand, and clasped mine. Struck with such grace, and overcome by the soft magnetic touch, I could only falter—"My sister!" "I know all you wish to ask me," said she; "now I cannot explain much, but will do so later. Look around, and tell me: do you see one sad or dissatisfied face?"

All were so happy, that my face expressed a satisfaction I could not speak.

"Let your heart also rejoice," said the angel: "our Father's love is over all; His children are ever His children; and although man in his pride and arrogance may set bounds to His goodness, remember that it is infinite, unfathomable, and everlasting. That which comes from above, though often soiled and crushed by the storms of life, must eventually return to its highest home. Grieve no more over the creeds

of man: they are but as the morning vapours obscuring the glorious light and life of day. And for these beloved ones who have escaped the sins, and sorrows, and purifications of man; these, whom the world in its foolishness often counts as of no value;—these are choice flowers in the garden of our Father, and in the glorious hereafter will be found precious jewels in the higher courts of Heaven!"

A prolonged and joyous shout startled me. I had but time to press my lips on the broad, white brow of my "Baby," to clasp him once more to my heart,—and, I awoke.

December, 1884.

VERA.

PARADISE.

BY THE COUNTESS ADELMA VON VAY.

(Translated by Caroline Corner.)

There is a beautiful land called Paradise, where the angels are all happy; sing and dance and love one another, they know not why nor how—only that they are content and love one another and are happy. Now this displeased the Devil. He can love, certainly, but then it is never true nor lasting love. Coming to the boundaries of that blest Paradise, the Devil peered through the barriers, and espied one lovely little angel, pure and white as the lily, with heaven-blue eyes and tresses like the sunbeams, he immediately desired the possession of that lovely little angel. He is cunning, he knew full well what to do. So he got himself up in his most alluring style, and remarkably handsome he looked, with his dark, dark eyes and waving jetty locks.

Approaching the pure young creature, he called into play the strong force of his fascinations. She was thrilled, she was drawn and strangely charmed. With his soft, white hand, he touched her, taking heed, though, that his nails were well concealed. His touch—so light, so tender—was strong withal and full of mesmeric force and strength. The little angel liked the novel sensation: she had never experienced such before: there was a subtle and mysterious charm in his appearance, his voice, his touch. She was enraptured! But the Devil was wily: he stayed not long the first time; and when he left, the poor little angel was sad. Just what the Devil wished! She so yearned after him, remembering and repeating to herself again and again each word he had said. She had only the remembrance of his soft caressing touch, she knew nothing of his talons. He let the angel yearn for him. But in due time he came again, and looking into her eyes so searchingly with his own powerful dark orbs, the angel began to tremble, then to weep. And then he soothed her in such a way as only the Devil can do; and when her smiles, like sunshine, cleared the mists again he spoke of going away. And away he went: and the little angel was left alone with her grief. All she did was to weep and pray. But the Great God heard her piteous prayer, and, full of compassion, said:

"Poor angel! now must thou become a creature of earth. Put down thy wings, and with thy tears take up thy cross and descend to earth." And the little angel asked: "Shall I find him there?" For all she wished was to find him now: she was willing and ready at once and for ever to forsake the beautiful Paradise for the sorrowful earth, if only he were there.

Thus it is that the wide earth contains so many, many women in search of him. With these women one can imagine one sees the shadow where the diaphanous wings should be: they weep when they love—tears are their portion, and yet they go on searching, enduring, suffering—all for him! For often it is that men seek the angels, while the purest angels are allured by the Devil. But, ultimately, it is ordained that the angels shall triumph over the Devil: for if the Devil's words—"I love you," can change an angel into a woman, cannot then a woman's influence transform a devil into a god?

HOPE.

Hope on, bright Soul! the day is near,
When, from thy life of mortal woe,
True joys will come. Thou soon wilt hear
The voice of angels here below,
Soul-gladdening with celestial truths,—
Truth to bid earth's sorrows flee,
Uplifting to supernal heights
The soul unfettered, pure, and free!

EARNEST.

THE SPIRIT-MESSENGER.

EXPERIENCES IN SPIRIT-LIFE.

On the eighth day of September, 1884, my youngest sister, Meggie, passed to the Higher Life. Shortly after her transition, I was informed that she would communicate her spiritual experiences when a favourable opportunity presented itself. Accordingly, on the first day of January, 1885, being in a suitable frame of mind for a lucid expression of impressions from my attendant guides, in obedience to their dictation, I placed on record the thoughts imparted. I took a pencil, and prepared to render a correct exposition of the ideas conveyed. From the penciling of the first word to the last term used in the communication, I never paused one minute for an idea. This is entirely different to my normal method of composition, showing conclusively an evidence of spiritual inspiration. On the Sunday following, I visited that remarkable and excellent medium, Mrs. Hall, of Gateshead. During the course of delineation, "Annie" corroborated and endorsed the authenticity of the spiritual experiences, which had been related through my instrumentality. Having in my possession a portrait of my mother, and one of my recently ascended sister, I handed my mother's photo to "Annie," and asked her who that was? She replied—"That is your mamma." I then presented the other card. "Annie" immediately exclaimed—"That's Meggie." Mrs. Hall has never seen my mother or my sister, and she knew nothing previously of my receiving Meggie's spiritual experiences. C. G. OYSTON.

SPIRITUAL COMMUNICATION.

We, your spiritual guides, are specially deputed by your sister, "Meggie," to transmit the following message respecting her experience of a continued existence.

For a considerable period, your sister felt intuitively conscious that a serious change was about to transpire in her experience. This was due to the impressions of spiritual beings, who were endeavouring to fortify her mind for the approaching dissolution. She was very susceptible to spiritual impressions, consequently many strange and to her incomprehensible ideas would flash across her mind. Being naturally of a close-minded disposition, she scrupulously refrained from breathing to others that which was evident to herself. We will pass over the unpleasant reflections, and allow them to operate in their own way for the punishment of the guilty, and the refinement and improvement of the undeveloped. Conscious at the last, she was intensely desirous of communicating to you her wishes, but she was unable to make use of the material organs necessary. You may possibly manifest surprise that she should talk so incoherently, and labour under such peculiar persuasions. This was solely owing to the fact that she was more in the spiritual region than the material; consequently not perceiving the subtle connection between the two principles, she naturally supposed that some arbitrary power held her in thrall. Gently and painlessly her spirit breathed itself out of one existence into another. As a result of the operations of disease upon her mental organization, she was dazed, confused, and very much irritated immediately she resumed consciousness on the spiritual plane of life. Her sister, "Mary Ann," with kindly sympathy and devoted affection applied her attentions with consummate zeal, but this only confused "Meggie" the more for a time. Her soul was so agitated that it was difficult to maintain an equilibrium. When she opened her spiritual vision, and beheld gazing into her burning hot eyes the piercing gaze of "Mary Ann," "Joe," "John," and sister "Jane," with many others too numerous to mention, she experienced sensations somewhat similar to a person who has had an attack of epilepsy, and is gradually resuming consciousness, only to behold streaming eyes peering anxiously and soulfully into those of the afflicted one. However, the friends having retired for a short while, a calm, holy peace and serenity of mind began to be manifested, and very soon she took in the aspect of affairs. Almost her first exclamation was, "Oh! Cornie is right after all! How I wish I could tell him what I see! I am so glad that he told me so much about Spiritualism, for now all will be clear to me." After she had manifested a strong desire to converse with her spirit-friends, the individuals previously named drew near, and what a greeting was there! "Oh! Mary Ann, Jossey, John, Jane, and Polly, what a pleasure this is! How delightful to think that what

is taught upon earth as Spiritualism is the true religion, and what it says about death is so true." Then after the customary greetings were exchanged, all were anxious to accompany her to her spiritual home, and this happy group, with hearts all aglow with spiritual love, escorted their charge through the scenes of rapturous loveliness to a grander and fairer prospect than ever the earth could afford. Ever and anon "Meggie" would call upon them to halt, as some exquisite expression of external beauty held her spirit spell-bound.

It is needless to particularize respecting the friends met and saluted, the sweetness and loveliness of her surroundings, suffice it to say that she reached her spiritual home at last—that spiritual home which had elicited such expressions of pleasure when viewed from afar. Surrounded by trees adorned with the richest verdure, every leaf seeming to breathe sweet incense and load the atmosphere with spiritual balm, was a dwelling, modest, unassuming, tasteful, neat and refined in appearance, like the sweet soul who was destined to occupy its richly furnished chambers. Rippling over the pebbly strand was a little brook, which glided close by the edifice designed to be the dwelling place of the newly-arrived pilgrim—that brook seemed to discourse sweetest music, and lull her distracted senses into sweet harmony and repose. Flowers adorned its banks, of every shade, and of every hue, all emblematical of the thoughts which had been evolved on earth, and embodied in the spirit-realm. Lovely indeed was the prospect, and delicious was the inhalation of the floral-sweetened air. So suffusing was the experience, that "Meggie" for the time being was quite overcome, and could not proceed further until she had become spiritually calm. Eventually, after one of her most sympathetic friends had infused into her nature more magnetic and spiritual power, resulting from the inner breathings of an acclimatized being, "Meggie" expressed a desire to enter the precincts of that abode, which was designed to contribute pleasure and spiritual good during her sojourn in that sphere of development. Having entered the dwelling, whose archway was richly laden with the creeping offerings of floral nature, and loaded the breeze with heavenly odour, she gasped in transcendent surprise, as though something had taken captive the controlling principle of her being. Oh! how tasteful was every decoration—how nicely arranged every little offering of thought to gladden the gaze of the most fastidious and exacting visitor. Endowed with ideas of a spiritual character—having some conception of thought-embodiment—she soon grasped intuitively the significance of every external gem and thought-form. The walls were adorned with emblems of all her reflections during her earthly career. While her vision was assailed by much that was encouraging and pleasant to behold, there were truly some not so bright and lovely as she would fain have had them appear. Exchanging thoughts and opinions with her many friends, she gradually began to realize what all this externality foreshadowed or implied. Room after room was examined, and after she had become satisfied with explanations made, she retired for a short reflection, on the purpose of life and being.

And here, perhaps, it will be wise to leave her, and possibly on some future occasion we may give further details. Meanwhile, we would simply state that she wishes to communicate to you in particular her sweetest love. How indebted she may be for your ministrations spiritual she thinks she will never be able to fully realize and comprehend. Nevertheless, she hopes at some future period to give some practical evidence of her sincere regard, and this will not be the last time she will announce her presence to you.

ANGELIC AID IN HUMAN UNFOLDMENT.

Far down in the depths of man's inner being, there is ever a longing, a striving, to attain to good. The ways to accomplish this are difficult and divergent, and often men sink under the trials they meet on the way; but this desire, to be better, is still there, although lying dormant.

In the region of Spirit-land, these desires and aspirations are fulfilled, if still sought; and only in the true Spiritual World will they be unfolded, and bring forth fruits of happiness. Life is a mighty theme for contemplation, and as inexhaustible as the ocean; and as the ocean conceals many treasures in its depths, so life has treasures stored up within its existence, and only by labour, ceaseless and untiring, can these treasures be brought to the light of day.

Man is a wonderful creation, embodying, as he does, the

germs of all good, ultimating in a glorious existence with God. Each man is destined for the highest Heaven, and each will arrive at last in that abode of perfect happiness. There is hope for all, but each one must work, or he will rise but little. Self-will and desire are alone necessary to carry the soul high in spiritual knowledge and wisdom.

Prayers, repeated with the lips only, are of no avail. How meaningless to the enlightened soul, are the set forms of prayers we find in books, and how useless is the repetition of them! How can we say—"God forgive us our sins," when a knowledge has sprung up within the soul, that as we sin so shall we suffer for it, more or less. No sin is without its accompanying punishment, not inflicted by a "God of wrath," as many believe, but by our own sinful act. This is an immutable law of cause and effect, and a law that the Great Centre of Spirit will not, cannot, remove or any one individual soul. True, he can, and *does*, send his angels to comfort and console, when contrition and an earnest desire to amend are felt by us, and we try to lead purer, better lives. These sweet angels of love and sympathy will point us the way to Heaven; but the weight of sin cannot be removed, save by our own efforts and will. Thus, unaided, save by the encouragement of the angels, must man work for his progression in the ways of truth and peace, and striving, never faltering by the wayside, will he attain the summit of the hill of knowledge; and, grasping the hands held out to him, will he arrive at the blessed home of true happiness.

Therefore, I would have all eradicate from their nature all that stunts the growth of their spirituality, and embrace with joy a life devoted to the development of their souls.

A very little knowledge of the eternal process of life is as yet known. More advanced truths would not be understood; indeed, already more is divulged than the people are prepared to receive, and, not comprehending, they are incredulous and say, "I will not believe!" More knowledge, therefore, would be dangerous. These are but early times, and nothing can be done well quickly. Slowly does the seed grow; slowly do the petals of the flowers unfold themselves to the light of the sun. Were they opened prematurely, they would wither in their young life. So is it with this work, destined to be accomplished, slowly unfolding. Haste would but nip the bud, and so destroy the flower. But a time is advancing when the people will be better able to learn and understand; and the teachers of this New Dispensation will not be those of earth, but those who dwell in the Life Beyond. Abundant knowledge will pour from the fount of All-Life, carrying conviction on its bosom. The mind, gradually unclosing, will be prepared to receive, and so believe.

Seek then the aid of the angels to help you pass through the earth-life advantageously, and ask them to infuse their angelic influences into your being. Call them to you, for they are ready to answer the cry of those in need, and will silently help and instil knowledge into your soul. Life is full of delights and peace, if you will only seek diligently for their possession.

Written through the mediumship of
Clifton.

"LUCRETIA."

MEMORIAL SERVICE TO THE LATE JOHN WRIGHT, KEIGHLEY.

On Sunday evening, January 11, the Temperance Hall, capable of accommodating 700 people, was completely filled on the occasion of a Memorial Service to the late Mr. John Wright, of Calversyke Hill, Keighley, conducted by Mr. Joseph Armitage, of Batley Carr. The deceased medium was one of the earliest pioneers of the Cause in this country having stood forth at an early day with David Weatherhead, Richard Naylor, and Abraham Shackleton (all now in the Spirit-world), in the public advocacy of Spiritualism. As already stated in these columns, the decess took place on December 21, 1884, and Mr. Wright's name appeared on the plan as a speaker, nearly to the time of his passing away. It was Mr. Armitage's desire to pay a last tribute to his fellow-worker at the grave-side, but as the funeral, took place on Dec. 24, just before the holidays, when other duties rendered it impossible for him to attend, it was arranged that the service should be given at a subsequent date, and it took place as already stated.

Mr. Armitage took the same course as if the body of the deceased had been really present; and though the body was

not there, most certainly the spirit was. There were also present many strangers who had never seen a Spiritualist funeral service, so that it was considered instructive that the course followed at the grave-side should be observed.

The fifteenth chapter of 1 Corinthians, commencing at verse 20, was read by Mr. Armitage, who then gave from the "Spiritual Harp" the usual service performed by him at funerals. The effect on the large audience was most impressive. After this the congregation joined in singing a hymn, very familiar to the deceased and his co-workers—"There's a beautiful home for thee, Brother." Then the control took possession of Mr. Armitage's organism, and spoke for about forty-five minutes, referring to the early development of the Cause in Keighley, and the noble stand which the three pioneers took in the face of opposition from every quarter. The deepest interest prevailed in the large assembly. Nor did the control dwell alone on the facts of earth-life: the inexhaustible fountains of spiritual sympathy were opened up, and, with an eager thirst, the audience drank in the refreshing showers from the Summer-land.

The speaker closed with some poetry, as is usual in his Sunday work, a few lines of which we endeavour to reproduce:—

Assembled here, on this Memorial Night,
In loving thought of our good friend John Wright,
Who laboured in the vineyard here below,
But has gone to the Home where all must go!

He fought the good fight, and the faith has kept.
But Death his frosty fingers o'er him swept,—
From cares and sorrows of this earthly strife,
He pass'd him upwards to Eternal Life!

Plain, honest was he, and tried to do right,
And record leaves us of his faithful fight,
That we may follow in the Spirit's train,
And not let our lives here be spent in vain.

So now, dear friends, as he's passed on before,
Remember! we must all go through that door—
The door called Death, which is the only way,
To lift the spirit from this house of clay.

Good thoughts and actions—let these shine before,
Till our friend greets us on the Higher Shore:
By striving ever to keep Truth in sight,
We bear in memory our Brother—John Wright!

One of our Keighley correspondents says:—"I am only a child in the Cause as yet, but the little I know of Mr. Wright is, that I have always found him to be a very humble and ever-willing co-worker; and, without exaggeration, a model of goodness, such as we who are left behind would do well to try and copy. Suffice it to say, that he was true to the principles which he had so long humbly and generously endeavoured to propagate, and passed to the Higher Life a true and ardent Spiritualist."

W. EGLINTON'S MEDIUMSHIP.

LETTER TO "PALL MALL GAZETTE."

The following letter was refused insertion, which is not just to Mr. Eglinton. Having communicated it to us, we place it before our readers:—

To the EDITOR of the PALL MALL GAZETTE.

Sir,—As there seems to be no prospect of Signor Damiani and Mr. Labouchere coming to terms, I trust you will do me the justice of allowing me to remind your readers that I have not shrunk in any way from a fair investigation of the abnormal phenomena which occur in my presence. Since you did me the honour of inserting my letter in reply to Mr. Cumberland, the discussion of the question has entered upon another phase, and there is some danger of the fact being overlooked that I accepted Mr. Cumberland's challenge, stipulating only that the money element should be eliminated, and proposing that a committee of six gentlemen should be chosen, three by myself and three by the other side: that the committee should have six meetings for experiment; and that if their experiments were successful they should report the fact to Mr. Cumberland; should call upon him, in accordance with his promise, to "explain away such demonstrations by natural means," and should require him to reproduce the same phenomena under the same conditions. To this offer on my part Mr. Cumberland has never replied.

And yet it has been coolly assumed by some of your correspondents that I am simply an impostor; that the phenomena are jugglers' tricks; and that I am afraid to allow them to be put to the test by competent observers. Mr. Ray Lankester, indeed, goes so far as to indulge in such epithets as "Sludge," "pickpocket," "unsavoury specimen of natural history," "vermin," "skunk," &c. I am not going to imitate Mr. Ray Lankester. I refer to his language only to point out that this is the sort of gentleman that I am taunted with being unwilling to meet; and of whom I am asked to believe that he would enter upon an inquiry with perfectly unbiassed minds and quite open to conviction! I have no intention, sir, to waste my time with such men, or indeed with any who have publicly committed themselves to a hostile attitude without having ever attempted an honest and patient investigation of the phenomena

and of the conditions under which they are produced. And I have no occasion for doing so, because my perfect rectitude in the matter, and my absolute freedom from any active part in the production of the slate-writing manifestations, have been abundantly testified to by men, the eminence of whose position in the scientific world even Mr. Ray Lankester himself would not venture to question for a single moment.

If it be urged that professional conjurers would be better observers than even men of science, then I reply that some of the most accomplished conjurers of the age have assured themselves of the genuineness of the phenomena.

Professor Jacobs, writing to the editor of *Licht, mehr Licht*, April 10th, 1881, in reference to phenomena which occurred in Paris through the Brothers Davenport, said, "As a prestidigitateur of repute, and a sincere Spiritualist, I affirm that the medianimic facts demonstrated by the two brothers, were absolutely true and belonged to the Spiritualistic order of things in every respect. Messrs. Robin and Robert Houdin, when attempting to imitate these said facts, never presented to the public anything beyond an infantine and almost grotesque parody of the said phenomena."

Samuel Bellachini, Court Conjurer at Berlin, made a sworn declaration on the 6th December, 1877, in which he said, after describing his investigations with Dr. Slade, "I have not in the smallest degree found anything to be produced by means of prestidigitative manifestations, or by mechanical apparatus, and any explanation of the experiments, which took place under the circumstances and conditions then obtaining, by any reference to prestidigitation is absolutely impossible."

Harry Kellar, a distinguished professor of legerdemain, happened to be giving his entertainments in Calcutta while I was there in the early part of 1882, and he addressed a letter to the *Indian Daily News*, in which he said that he should like to investigate the slate-writing phenomena in my presence. As I was assured that he was in every respect a gentleman, and would bring an honest and impartial mind to the inquiry, I consented to meet him. On the 25th January, he wrote to the *Indian Daily News* as follows: "In your issue of the 13th January, I stated that I should be glad of an opportunity of participating in a *seance* with a view of giving an unbiased opinion as to whether, in my capacity of a professional prestidigitateur, I could give a natural explanation of effects said to be produced by spiritual aid. I am indebted to the courtesy of Mr. Eglinton, now in Calcutta, and of his host, Mr. J. Meugens, for affording me the opportunity I craved. It is needless to say I went as a sceptic, but I must own that I have come away utterly unable to explain, by any natural means, the phenomena that I witnessed. I can only say that I do not expect my account of them to gain general credence. Forty-eight hours before, I should not have believed any one who described such manifestations under similar circumstances."

I repeat my inability to explain or account for what must have been an intelligent force that produced the writing on the slate, which, if my senses are to be relied on, was in no way the result of trickery or sleight of hand."

Now that you have kindly allowed me to place these facts before your readers, they will readily understand how it is that I am not greatly moved either by the violent language of Mr. Ray Lankester, or by the absurdly grotesque revelations of *Truth* as to "How it is done!" I can bide my time. The facts will be acknowledged some day, when prejudice has grown tired of its vain attempts to strangle them.—Yours respectfully,
11, Langham Street, W.
January 20th, 1885.

MR. S. C. HALL AND THE WAGER.

We quote with thankfulness the following letter, which has appeared in the same periodical in which Mr. Hall's former letter was published, on which we commented:—

Convinced by the reasoning of "H.E.," and others whose views I respect, I ask leave of Spiritualists to withdraw my (limited) upholding of those who are willing to accept the wager of battle; my gallant friend Damiani among them.

It was one of the pithy sayings of Daniel O'Connell, "Inconsistency! What is it? Merely saying I am wiser to-day than I was yesterday!" Let us abjure all such unseemly methods of defending our faith. We can do so without money deposits.

But I hope that in thus ventilating the matter, we shall pave the way to a committee of inquiry—partly named by our opponent—from which will ultimately emanate a "report."

We were pained in having to differ with Mr. Hall, but our wounds of compunction have been abundantly compensated for by the moral force which gathers round the above communication.

DIRECT WRITING WITH MR. EGLINTON.

A correspondent, after describing the kindly manner in which Mr. Eglinton received him, on January 10, goes on to say:—

My object was to witness the writing, with a crumb of slate pencil between two slates closed together, and to scrutinize, in all particulars, the manner of obtaining the same. The result was highly satisfactory and considerably cheering.

My questions, addressed to the spirits, were written entirely unknown and unseen, except to myself: and in every instance the slates were held in such position, close under the table, pressed against its under surface, as to render any human action in the matter an utter impossibility. The writing was produced in all instances, out of sight, without delay in waiting for it, and with a rapidity which far ex-

ceeds any practised by mere human hands, and while we distinctly heard the process of writing going on.

After answering five questions, the following message was addressed to our correspondent, written on the inner surface of one of two perfectly clean slates, which were held under the table with a crumb of slate pencil between them. As soon as it was asked whether the controlling spirit had anything to communicate, the writing was at once heard to begin:—

Dear Sir,—We are glad to be able to give you this proof of our powers.

We find your magnetism very favourable to us all,—although this morning the atmospheric conditions are against us.

You are destined to help in *this great Truth* (Spiritualism) and we hope to be in a position to work through you.

May HE who guides all things guide you, to the best and highest good.—Good bye,
ERNEST.

At No. 11, Langham St., Portland Place, W.

Our correspondent then remarks: Although I had never previously witnessed spiritual manifestations such as the preceding, I am not a novice in spiritual phenomena and understanding. Hence I am very far from being so indignant or blamably overcautious as merely to say, that "what I witnessed did not appear to be done by any human agency, but by some intelligent power I do not comprehend or attempt to account for."

The sitter avows his belief in the spiritual explanation, and gives a long account of his experiences in other departments of psychological and spiritual research, concluding by signing his initials—D. J. G.

PHENOMENA.

SPIRITUAL MANIFESTATIONS IN CO. DURHAM.

On Saturday night, January 3, 1885, a very successful seance was held at my residence, 6, Model Street, Murton Colliery, Durham: medium, Mr. James Campbell, Houghton-le-Spring. There were present nineteen sitters: five females and fourteen males. The circle was arranged with two open ends, my wife at one end, next to the medium, and myself at the opposite side of medium. All being comfortably seated, with a hold of each other's hands, we commenced the meeting with singing.

The medium was soon entranced, and under control asked the sitters under what conditions they would have the phenomena produced. Myself was pointed out by one of the sitters as being the most sceptical person present; the controlling spirit appealed to me, asking if I had any straps, rope, &c., to fasten the medium with. Not being provided with any such utensils, the control suggested a method for testing the phenomena. He asked if I would be satisfied if, through the course of the evening, my wife was to sit on one side of the medium and myself on the other; she was to hold his left hand, with her right foot resting on his left foot; I had to hold his right hand, with my left foot on his right foot. If under these conditions phenomena were produced—Would this be satisfactory? The greatest number of the sitters were my own sons and daughter; the arrangement of the conditions being left with me, as I considered them very satisfactory, on their behalf I assented to them.

The light was put out; we then commenced to sing. Presently rapping was heard on the wall, then a hand was laid gently on my head. A spirit friend made herself known to many present, by rapping her initials out on the table as "A. G.," who passed off at H., about two months ago. Previous to her passing away she was a firm adherent of Spiritualism. She laid her hand on my head, face and shoulders; several of the other sitters she also touched. A son of mine, twenty-four years of age, was requested by the controlling spirit to go towards the medium, and lay his hand on his head. While he was standing in front of the medium, his hand resting on the medium's head, "A. G." was ringing some toy bells above his head, sometimes touching his head and face. She also carried the bells to about seven feet in height, ringing them along the wall. My son declares that the medium was sitting motionless in his chair during the whole of the time these phenomena were produced.

Next was the condition agreed to at the commencement of the meeting, viz., my wife on one side of medium, myself on the other, each holding a hand and each a foot resting on the medium's foot, with the circle joined and made complete all round. Under this condition the spirit "J. F." (a brother of one of the persons present) manipulated the tambourine to the singing in a splendid style. The spirit

lights were very brilliant and many of them; he laid his hand on my head and face, and pulled my whiskers gently with what felt to be his finger and thumb, touching his brother and others on the opposite side of the table several times. He took the tambourine and kept it rapping on the table, while I drew the attention of the sitters to the fact that my wife and self were holding the medium fast during the production of the whole of these phenomena; finally bidding us good night by tapping on the wall above our heads. This condition was in operation three times during the evening, and phenomena were produced on every occasion. The next spirit claimed to be a brother of mine, who after amusing us on the tambourine, touching the whole of his relations, and shaking my hand, he left. Last came "Robert Emmett," who took up a scroll of paper and used it right and left on the sitters' heads and table several times. He then put, what felt to be a hand, in my pocket, and took out two two-shilling pieces, playing and spinning them on the table; tore the scroll of paper into fragments, throwing them about the circle among the sitters; played on the tambourine to the singing; took a pin out of the neck of my wife's dress and placed it in my coat back; lifted the centre table nearly to the top of ceiling; turned it upside down in the middle of the circle, and then left by rapping on the wall.

Thus ended a most successful seance, given under very stringent conditions.—Yours truly, M. THOMPSON.

SITTINGS WITH MISS LOTTIE FOWLER.

My wife had been consumptive for over two years, but eighteen days before her death she showed an acute and formidable change for the worse. The medical man (H. T. Shaw, M.D., 1, Lodge Lane, Liverpool) said she was hopeless, and visited her every day (sometimes twice in one day). As my wife appeared to be nearing her end, and as I desired more light on the Dark Valley, both for my own comfort and hers, I called at 17, Daulby Street, and arranged for a visit from Miss Fowler. Lottie came to my house the same night. We met as absolute strangers. Meanwhile, the doctor had called, and expressed his surprise at the more hopeful state of my wife; in fact, he felt confident she would survive her approaching confinement (about two months off), and possibly have a change of air previously. I thought it only right to tell Lottie this, and commenced to do so. She stopped me with an impatient gesture, saying, "Don't tell me anything; it will be more satisfactory for 'Annie' to tell you."

We then sat—my poor wife (in bed, of course), her sister Lizzie, her mother, Lottie, and myself—five in all. My wife's sister, Margaret, entered the house during the sitting, and was named and fully identified by the entranced medium. "Annie" said my wife was but a shell, the lungs were nearly broken up, the left being the worst. This was confirmed by Dr. Shaw's *post-mortem*, and he had to admit that his hopeful predication of Wednesday (the same day, December 17) was baseless. The message was diluted and softened in my wife's presence; but we led Lottie (still entranced) into a room on the same floor, where she told us unequivocally there was no possible hope. She put her hand to her forehead dramatically, saying, "I fear Sunday." My wife died on the day before, i.e., Saturday, December 20th, at nine in the morning. The medium said she would probably pass away in the day time. She also correctly predicted an adverse change in the weather. It was also said to my wife, "Your father is with you, and your husband knew him on earth." This is correct, also, "Your brother 'William' is telling you to cheer up." I lost my brother William two and a half years ago, but he was more of a brother to my wife than her own brother. It was also said, "About three years ago, you had a loss you should not have had." "You caught cold over two years ago, when you began to be bad." Both statements are true. My wife's sister, Lizzie, was correctly told, "You have to go out working a good deal to keep your children. Your husband means well, but does not succeed well in business." About as striking an incident as any was what was told to my wife's mother, it being so remarkably exact, "Your mother has been troubling about a home. She has lived with you off and on, at intervals." My mother-in-law has gratefully accepted a home with me, and she and her daughter, Lizzie, were profoundly impressed.

I hoped on, and gave all my magnetism and energy in the struggle to preserve my dear one, for this purpose neglecting

my work, remaining with her night and day, carefully concealing the fatal news, and—as directed—telling her she would be better.

I forgot to mention that the spirit told me I was musical, but as she could see no instruments, she thought I was not a professional. Right in both particulars. Afterwards, that I was connected in some way with literature, and was on piece-work. I am a newspaper compositor, on piece-work.

On Sunday evening, December 21st. (the day after my wife's death), after hearing, at Rodney Hall, from Mr. John Lamont, a discourse replete with startling and stirring thoughts and facts on "Man, and his Relation to the Invisible," Mr. John Ainsworth, Miss Fowler and myself, met some friends of my own at my house, to try and hear something of the departed. We were told not to expect much, and the conditions were not all that could be desired, and some things were said by the Control that did not appear to be at all pertinent or edifying. However, the manner of my wife passing away was reproduced in a startling way, and incidents that marked her closing hours narrated. I was told that at twelve on Saturday night, I sat with my head bowed in grief. I was too sleepy to remember, but my mother-in-law and my boy of thirteen say it is correct. We were told to cut off some of my wife's hair, and it would help to bring her; also to think of her not as dead, but alive, and to sit at table together for communications. It was said my wife's spirit would be around the house till after the funeral, which is fixed for Christmas morning, at nine. Some other striking remarks were made, one of the most noteworthy being that I should beware of "fire-water." It is incredible that a stranger should so speak to a person of my general habits, unless she was inspired and in some way correct. The fact is, in my trouble I have felt that as sometimes in surgery, &c., my temperament has demanded judiciously distributed allopathic doses of alcohol. Just here I am reminded that the constituents of small pills prescribed for my wife, which pills were during the sitting unseen and unthought of, were correctly given, as Dr. Shaw admitted. He also sanctioned the use of a hop pillow (prescribed by the Control), which seemed to give some relief and induce sleep. Thirteen hours before the death, the doctor saw the patient asleep, and confessed he was puzzled, and did not even then know what turn she would take.

You can, Mr. Editor, make any use of this; and I will only add, that Lottie is most approachable, reasonable, obliging, and no pride about her.

S. B. STIRZAKER.

21, Longfellow Street, Liverpool, December 22nd, 1884

[The above touching communication has lain over for a month, but as Miss Fowler has come to London, it will appear opportunely at this time.—ED. M.]

SPIRITUAL TEACHINGS.

DISCOURSE ON EZEKIEL'S VISION OF WHEELS.

By MRS. BARNES, at Morley Club, Shakespeare Street, Nottingham, Sunday, January 18.

The first chapter of Ezekiel was read. The place was full of spirit-power, and the discourse was listened to with intense interest and manifest approval by a very intelligent audience.

The Control made special reference to the words: "The spirit of the living creature was in the wheels." The prophet Ezekiel was a clairvoyant medium, who saw very peculiar, glorious, soul-reviving sights. Some of you see similar sights. You see spirits of different colours. The different colours indicate the different spheres they occupy, according to the different lives they have lived on earth. Ezekiel was taken very high, and saw wonderful visions, which have filled men with astonishment, and have baffled their intelligence and wisdom to understand. Go to the colleges, and ask the meaning of them, and they cannot explain them. Yet some of you understand them, because you have not been content with the knowledge of this world, but have been spiritually enlightened. The people have long sat in darkness, and been content to be fed with a spoon. The time has arrived when they shall be enlightened, and live on the solid food of Spiritual Truth, received from the hands of their spirit-friends.

It is needful to understand the truths that may be learned from these visions, to live aright in the earth spheres. "They went straight forward." If you would have good

spirits to be your constant companions, your lives must be straight. What is meant by the wheels? The medium I am using is a wheel, the medium of conveyance of truth from the spirit-world to you. The spirit of the living creature was in the wheel, and had the appearance of a wheel within a wheel; that is—a disembodied spirit working in and through the organism of an embodied spirit. How simple and beautiful this is when properly understood! The great number of eyes show the large amount of discernment possessed by spirits in the bright spheres. Your vision is limited to the place you are in. There is a condition you will get into, when you will, like these glorious beings, be able to see, as with many eyes, many things in many places at a glance. Consider that in the spirit-world you are seen and known exactly as you are, and you see and know others as they are.

Time is a glorious opportunity for being instructed in the knowledge of the wonderful works of God. He is not a hard and harsh master, but a loving father. According to your spiritual knowledge, live before the world though you may not be understood. All mankind carry about with them a spirit-light, that shows the kind of lives they are living, and the nature of their spirit-surroundings. Some are dark and dismal colours, indicative of low and wicked lives. Others are bright and clear, reflecting the colour of amber, manifesting pure and useful lives.

What is the meaning of the wings? I have never seen any angels with wings. It means that the spirits come to you, and hover over you ever ready to benefit and bless you. How pleasant it is, when you are away from home, to receive letters from your friends, and how you rejoice to know that they are well. Though whilst here you are away from the true home of your spirit, and only lodgers and sojourners, you are delighted to know that your friends in the spirit spheres can communicate with you. Angels and men are united in this work. The angels deliver messages through the living wheels,—the mediums. Strive so to live that you shall be in constant communication with high and pure spirits, who would lead you in the right paths. Unite with them in the God-like work of raising the dark and miserable spirits into light and truth and happiness. Your co-operation is necessary in this work. When you, on the earth-plane, are working in full harmony with us in the spirit-spheres, the conditions are suitable for communicating with these wretched spirits, and bringing them to the knowledge that the love of God is as much for them as for those who are in the light. If you help in this good work, the angels will be better able to help you in the work of raising the weak and fallen of your fellow-creatures on the earth-plane.

When you lay your head on the pillow for the last time, how grand and glorious to be able to reflect that you have done all the good you could! What seraphic views will open out to you! Many will be the bright spirit-friends who will greet you, and many you have helped to raise from darkness and woe into light and happiness, will welcome you with feelings of warm and deep gratitude. When earth's scenes fade, the question arises—What have I been doing? How have I been living? Have I wasted my life? Done harm instead of good? Even done injury to myself by my mode of life? Oh! to be saved from these sad reflections you must live for heaven, and in harmony with the good angels, and in the constant service of God. If you live to yourself, your life will be wretched, and when you pass into the spirit-spheres, you will be full of misery. To perceive the calm, tranquil, happy condition of those who have striven to do you good, will intensify your distress and suffering.

We entreat you to do right, seek righteousness, and promote the cause of truth. Never mind the mocking and persecution you will be subjected to. It can only injure the body, but will make the spirit brighter and purer. Better suffer in the body for letting your light shine, than in the spirit for hiding it. Whatever the result, let the world have the knowledge of the truth. Try this course of conduct, and if you find it does not conduce to your happiness and your spiritual welfare, give it up again. You never did good without experiencing a thrill of joy in your own spirit. Join with us in the glorious work, and true happiness shall be yours. Otherwise—and oh! how sad—in the spirit-life, instead of your companions being your loved and true friends, you will find yourselves in the company of those who hate you and will endeavour to injure you. Learn the importance and value of your life, and the necessity of making the best use of your time. It is time you began to realize that you will soon be in the spirit-world. It is time you began to converse

with the spirit-world, and learn from its habitants where you will be taken to when you leave the earth. Some of you who are thus living, are suffering from bodily ailments and earthly distresses of various kinds. Your time will not be long here, and bright ones will come to escort you to your beautiful homes, where you shall be free from all anguish, pain and suffering. Like the poet you will feel,—

"Trembling, hoping, lingering, flying, oh! the pain, the bliss of dying.
Cease fond nature, cease thy strife, and let me languish into life."

Yours shall be the victory, and, oh! how glorious a victory. I feel greatly interested in the welfare of you all. I want you to be happy both here and beyond. Whatever occurs to you in this life, remember there is a state where justice will be done. Oh! that I could speak so that truth should sink deeper down into your soul, and be reproduced in your earnest, devoted and consecrated lives!

THE CHILDREN'S LYCEUM.

BATLEY CARR.—On Sunday morning there were present 3 adults, 11 girls, and 3 boys. Our programme consisted of one recitation; two sonnets, by two of our youngest members; one select reading; committing the fourth verse of hymn 193, "S.H."; consideration of question chosen previous Sunday; question for next Sunday—"What are angels?" After marching and calisthenics, we formed into two groups. Group one, led by Miss Mortimer, read the two physiological chapters, "Why should we keep our homes well aired?" and "Why should we wash ourselves?" Group two, led by the writer, had a phrenological lesson—"The Temperaments."—In the afternoon there were present 4 adults, 16 girls, 5 boys, and two visitors. Our programme consisted of one recitation; one select reading, on the "Evils of Tobacco"; two golden-chain recitations. After marching and calisthenics, we again formed into two groups. Group one, led by Miss Caswell, had for lesson a chapter on the "Circulation of the Blood." Group two considered the two phrenological organs—"Order and Calculation," which proved more than usually interesting. The sessions of the day were duly closed with singing and prayer.—A. K.

RAWTENSTALL.—On February 8, we shall have Mr. E. Wood, of Oldham, to give us some more information on the work of the Lyceum. He tells me one of his friends is going through the exercises with a number of children. I hope we will succeed in forming a Lyceum on February 8, when a general meeting will be held to appoint Officers. I desire to thank through these columns, Mr. A. Kiteon, Batley, who has kindly favoured me with valuable information, which must have occupied him a long time to write out.—JOHN BARNES, 19, Rosevale Cottages, Cloughfold, via Manchester.

SOWERBY BRIDGE: Jan. 25.—In the afternoon there were present 50 teachers and scholars. After the calisthenic exercises had been gone through, a few recitations were given by some of the scholars, also short addresses were given by Messrs. I. Thompson, H. Broodbent, B. Lees and J. Sutcliffe. This is a new feature in our Lyceum, and apparently gave great satisfaction. Our usual course after the exercises has been to form classes, but it was decided that one Sunday in the month be set apart for recitations, singing, &c.—COR.

HETTON-LE-HOLE.—We had two very good gatherings on Sunday: 42 scholars in the forenoon and 51 in the afternoon. The singing along with the harmonium was very good.—JAS. MURRAY.

MANCHESTER DISTRICT.

ARDWICK: Temperance Hall, Tipping Street, Jan. 25.—Mr. W. M. Brown spoke in the morning on "Gather up the fragments, that nothing be lost." It was a sublime discourse, and would give the listener a knowledge of the power of the unseen world. "Truth" was the subject discussed in the evening, Mr. Brown pointing out the power which Truth has on humanity.—J. STUBBS, Sec. M.S.S.S.

BRIDGE STREET: Pin Mill Brow, Jan. 20.—The controls of Mr. W. Johnson answered questions in a pleasing and instructive manner; after which Mr. Johnson in his normal state gave a few of the principal facts from his life as a Spiritualist, which were received with attention.—F. SHARP, Sec., M.S.P.

PENDLETON: Town Hall, Jan. 25.—Mr. Armitage, of Batley Carr, addressed an intelligent audience on subjects chosen by those present. There were selected for the afternoon: "Did Moses write the books under inspiration ascribed to him, or were they copied from the Hindoo Scriptures?" "The Sabbath Day, Which is it? When is it? and How should it be kept?" "One hour after Death." Each subject was admirably dealt with by Mr. Armitage's guides. In the evening three subjects were again chosen for Mr. Armitage's guides to discourse upon: "Shall we know each other in the Spirit-Life; If so, how shall I know my father who died when I was very young?" This subject was eloquently dealt with, and the poetry was sublime. "Shall a man have his wife in heaven, that he married on earth?" The guides said the law of affinity binds in the Spirit-Realm, and those that are bound by that law will progress onward, but those which the law of the land only bind will be severed when they pass into the Realm of Spirit. Mr. Armitage's experience as a Spiritualist, and how he became one, could not be given, for the time was so short. The guides said Mr. Armitage was like Saul of old. He went to persecute the truth, but truth mastered him and made him one its pioneers. Several of his experiences were beautifully illustrated, which greatly delighted the audience.—C.

HETTON-LE-HOLE: Miners' Hall, Jan. 25.—Mr. F. Walker gave a most eloquent and pithy address to a large and attentive audience, on "What must I do to be saved?" —JAS. MURRAY, Sec.

SUBSCRIPTION PRICE OF THE MEDIUM in Great Britain.

One Copy, post free, weekly, 2d.; per annum, 8s. 8d.

Thirteen Copies, post free, 1s. 6d.

The same rates to all parts of Europe, the United States and British North America, and all countries in the Postal Union.

To India, South Africa, Australia, New Zealand, and nearly all other countries, 10s. 10d. per annum.

Volumes I. to XIV., bound in cloth, 15s. each.

Post Office Orders, Drafts on London, or Paper Currency, may be remitted in payment.

All remittances, orders for copies, and communications for the Editor, should be addressed to MR. JAMES BURNS, 15, Southampton Row, London, W.C.

The MEDIUM is sold by all Newsvendors, and supplied by the wholesale trade generally.

Advertisements are inserted in the MEDIUM at 6d. per line. A series by contract.

Legacies on behalf of the Cause should be left in the name of "James Burns."

THE MEDIUM AND DAYBREAK.

LONDON, FRIDAY, JANUARY 30, 1885.

NOTES AND COMMENTS.

Much of the matter communicated to the MEDIUM this week, has been furnished by women. There is great variety, and being a decided change of programme, we hope it will be enjoyed and do good.

It is with pleasure we perceive that opinion amongst Spiritualists is now wholly opposed to the money wager in respect to slate-writing. Mr. S. C. Hall's letter in another column will do great good. We are constantly hearing of young men being ruined and families made sorrowful by the betting mania. Let us set our faces against it. Betting information should be suppressed in all newspapers; but instead of that the howl of a demon-driven public is to suppress the work of the Angel-world. Note the fact, that betting and opposition to Spiritualism go hand in hand!

For all the evil that the conjuring fraternity have endeavoured to work on mediums, Mr. Eglinton successfully endeavours to show (thus returning good for evil) that there are cases on record of members of that body having the ability to speak the truth. There is evidently no rule without an exception. The difficulty is as to when the man is playing conjurer, and when he is acting as a private individual. Professionally, to lie and mislead is a legitimate phase of the conjurer's ability; and it is freely resorted to to make the show serve its purpose, and draw in cash. In his own corner of the street, this is quite allowable, for no one need loiter there unless he enjoys being gulled. But when the conjurer brings his "shop" with him into quite other matters, there the direct lie comes in. The same is true of Mr. Lankester's dissecting room; the odour, sights and language in use there may be highly appropriate to the place, but dragged in elsewhere, it is highly offensive to those who follow other kinds of occupation. Happily for Mr. Lankester and the conjurers, they are unconscious of any impropriety in their conduct!

Mr. Oxley has communicated to us his exposition of Buddhistic practices, which we understand has been printed elsewhere. He alludes to a former paper, which has not appeared in these columns, setting forth the moral deficiencies of Buddhistic communities. There is as great a departure from fundamental doctrine in Christian as in Buddhist countries. Our pre-eminence Mr. Oxley correctly attributes to the evolution of mind, for which there is a present spiritual cause, and not to past events on the earth-plane.

In one of this week's reports, the god of the Jews is regarded as a blood-thirsty "control," freely slaughtering other nations for the benefit of his "own people." Now, is the god of Christendom the same inferior spirit, or another of that class? History furnishes no instances which can surpass Christian peoples for blood-thirsty, predatory instincts, and what is more appalling, the torture and slaughter of untold millions for "Christ's sake." Go into a

rural parish, and set up your opinion in opposition to the vested interests of the "Church of Christ," and you will soon find out what sort of a god rules therein. Christians must not cast stones at Jews or any other people. Our verses on "England's Foes" are very little in advance.

We very much regret to hear of the serious illness of "M. A. (Oxon.)," who has so long taken an active and useful part in the Spiritual Movement. The last report was that he is progressing towards recovery.

Mr. W. Eglinton is about to leave for a prolonged tour on the Continent, going as far as Vienna. He has received invitations from all but the highest in one country where he will be a guest for some time. Never before have these phenomena challenged more serious and open attention from the leaders of thought and public opinion. A thin veil has only to be removed, to reveal the startling progress which Spiritualism has made and is making.

Last week we omitted to allude to the remarkable control from "Joan of Arc," recorded by A.T.T.P., and which appeared in the MEDIUM, March 15, 1878. It is a most graphic and touching account, giving spiritual particulars, not contained in history. Look it up and read it.

Our earnest friend, Mr. Geo. Dickson, Dudley Colliery, is anxious to raise a fund to engage lecturers on Spiritualism. He is on the wrong tack. This week we cannot say all we feel in sympathy for these workers. There is a spiritual basis, whereon, without money and without price, the Spiritual Temple can be built. We will return to this important matter again.

HYSON GREEN (Nottingham).—We started a developing circle a few months ago. I am no stranger to these meetings, but I never saw mediums make more rapid progress. I think it is because we keep to the conditions.—H. HUNT.—[We would be glad to know what these conditions are which have been so markedly successful.—ED. M.]

SUNDAY, FEBRUARY 1st, AT CAVENDISH ROOMS.

On Sunday next, at seven o'clock, a new series of meetings will be commenced at Cavendish Rooms, 51, Mortimer Street, near Langham Place. A cordial invitation is offered to all Spiritualists and others, to come forward and participate in the work and its spiritual benefits. It is a *free Gospel* that is attempted to be set before the people. What the outcome is to be, it is not for us to say, as the results do not remain with us.

There are no reserved seats, no privileged persons, no professional performers. The object is to do service in the name of Truth to Humanity. All workers on that plane will be welcome; and all to whom assistance can be rendered, will receive whatever aid or counsel is at disposal. The expenses will be met by a voluntary collection.

NORTH DURHAM SPIRITUAL SOCIETY.

It affords me much pleasure to announce that the above Society has made arrangements with the Secretary of the Mechanics' Institution, Chester-le-Street, to hold a series of meetings in that Hall, so that the truths of Spiritualism may be more fully advocated. Mr. Westgarth will speak on "Spiritualism, an Educator," on Sunday night, February 1, when we hope that all who are interested in the Cause of Truth will endeavour to be present. Doors open 5.30; meeting to commence at 6 p.m.—J. W. HODGSON.

The Peckham meeting on Tuesday evening, and other gatherings, will be found advertised on last page.

Mr. Dale urges all who desire to attend his physical seance at 167, Seymour Place, on Wednesday evenings, to first obtain permission by applying to him at 50, Crawford Street, W. See Directory.

A seance for the benefit of the Institution will be held at 22, Cordova Road, Old Ford, on Sunday, Feb. 1, at 7.30 p.m. Medium, Mr. J. Vango: Miss Keeves has kindly promised to attend.

"E." (Birmingham) writes of the clairvoyance of her daughter, eleven years of age, who is fond of attending Mrs. Groom's meetings. She has seen a clergyman's spirit repeatedly, and by her description he has been identified.

OFFER OF FREE LECTURES.—We are requested to state that Mr. R. Harper, of Birmingham, expects to visit Bristol, Cardiff, Exeter, Plymouth, Portsmouth and Southampton, during February and March next, and will be prepared to give free Lectures (Sunday or week-day) on Spiritualism and on State Socialism, or on both combined. His address is 90, Princess Road, Birmingham.

Mr. C. Wood, late of Saltash, now on his voyage to Melbourne, sends us two copies of his "A Light on the Ocean Wave," printed on board the "Iberia," Jan. 1 and 8, and posted from Suez. It is well printed and full of interest. Entertainments are announced, Mr. Wood introducing his dissolving views. He is a man of remarkable activity and energy of mind.

A SPIRITUAL COMMEMORATION OF THE BIRTHDAY OF ROBERT BURNS.

We have never heard of Burns's birthday being observed in the manner carried out at the Spiritual Institution on Sunday evening. It is usually regarded as a strictly secular event, the observance of which would be in congruous with a day set apart for spiritual and religious exercises. As it happened, the birthday, January 25th, fell on Sunday, and Mr. Burns seized the opportunity to give "Spiritual Lessons from Burns's Poems," with many illustrative readings. We feel certain the Poet was never presented in the same light before, so that the result partakes something of the character of a revelation. It is, moreover, the true reading of the Poet's teachings. The lecture and readings will be given fully in next week's MEDIUM.

A few years ago a seance was held in the same room on the evening of the birthday. It was reported at the time. The results were remarkable. One of Burns's characters spoke in the direct voice in the Scotch dialect, and corrected one present on a point under discussion.

On Sunday evening, there was a remarkable power manifested, and we have reason to believe that the Poet and others of the Scotch influence were present in the spirit. They are a mighty and glorious band.

SPECIAL "BURNS NUMBER" NEXT WEEK.

Next week's issue of the MEDIUM will contain a full report of the lecture by J. Burns, O.S.T., on "Spiritual Lessons from Burns's Poems," given at the Spiritual Institution on Sunday evening. Spiritualists, of whatever nationality, will find this number very interesting, but it will be of special use to extend the cause by circulating it widely amongst all intelligent people.

In addition to the lecture and many poetical extracts, it is hoped to give an engraving of Burns's statue, recently placed on the Thames Embankment, by Mr. J. G. Crawford. An account of the proceedings will be given, and the speech of Lord Roseberry, besides some interesting historical matter.

The ordinary contents of the MEDIUM will appear as usual.

Special orders must be received by Wednesday next. Price 1½d., 2d. post free; eight copies post free for 1s.; 8s. per 100 per rail, carriage paid; lesser quantities 1d. each per rail, carriage extra; large quantities by arrangement.

SPENNYMOOR.—We have again met, actuated by one feeling, which resulted in the desire to attain a higher knowledge, appertaining to spiritual things. By the utterance of sentiments having that tendency, our finer nature was drawn out, and a spirit of harmony prevailed. The guides of Mr. Lamb gave excellent advice and instruction, which was gratefully received. The spiritual state was powerfully indicated by an impersonating influence, which placed the medium in attitudes suggestive of sublime thoughts. The clairvoyance of Miss Metcalfe corroborated our observation, as to the influence at work.—G. G.

The correspondence in the *Accrington Gazette* between Mr. E. Foster, Preston, and Mr. W. Shutt still keeps on. There has been an interruption by the Editor, who appears to be Shutt's controlling spirit, who called Mr. Foster to order, for extending the discussion by the introduction of "irrelevant matter," as all matter must be which proves the existence of spirit! Mr. Foster rebukes the editor in a graceful epistle, which no doubt will oil the machinery for a still further extension of this remarkable correspondence.

RAWTENSTALL.—On the 18th, Miss Maudsley gave a trance address to a full room. She will be good speaker by-and-by, and describe spiritual surroundings. We also had Mr. Thomas Hudson, of Haslingden, who described spirits to a large gathering and gave great satisfaction.—On Feb. 8, we shall have Mr. Wood, Oldham, to assist us with our Children's Lyceum.—**JOHN BARNES**, 19, Rosevale Cottages, Cloughfold.—[These particulars came too late for use last week.—Ed. M.]

KEIGHLEY.—On Saturday, Jan. 24, the Committee, and the young Mediums and Friends sat down to an excellent knife-and-fork Tea, provided by the Committee of the Lyceum. After tea Mr. Pickles gave a telling address to our young friends, showing them very effectively the great importance of living good and moral lives, for the true development of the glorious gifts which they possess, and also of being ready, when duty calls; which seemed to have the effect of bringing us all into one grand harmonious gathering. Mr. J. Pickles proposed the health of the Mediums, seconded by Mr. J. Ingham. Mrs. Scott, one of our old and respected veterans, proposed the health of the Committee, seconded by Mrs. Ingham. Mr. Wilkinson proposed the best thanks of the meeting to the Lady Friends, who so ably provided tea, &c.; seconded by Mr. Coward. Songs, Recitations, Readings, &c., by various friends, brought the entertainment to a close about 9.30, which I have no doubt will have its effects in future time to come.—J. WILKINSON.

ASHINGTON.—Mr. Greaves, our chairman, was for 30 years a Primitive Methodist preacher, and has been used to public work in connection with liberal meetings. He has been investigating Spiritualism four years, and of late has spoken one Sunday in the month. On Sunday he spoke for the second time under influence, much to the gratification of his friends and astonishment of the audience.—**JOHN ROBINSON.**

AUDI ALTERAM PARTEM.

PROFESSOR LANKESTER AND THE SPIRITUALISTS.

We wish to say a word on behalf of Mr. Lankester. Mr. Eglinton is somewhat inconsiderate. Let us endeavour to realize the fact, that Mr. Lankester's professional acumen has been largely derived from a loving inspection of the offal of "unsavoury specimens of natural history," and our cordial sympathy with the lingual difficulties under which he labours will be abundant and generous. The "skunk," "vermin," and other zoological types, have the most exalted significance in the cultured intellectual systems of Men of Science. Special nastiness and forms of offensiveness are in themselves generic peculiarities indispensable to scientific classification. "Sludge" is undoubtedly some *genus* closely allied to the well known *Immudeelis*, which, incredible to state, is not far removed from the equally celebrated *Inclaynoneis*. There is a "secretary" bird, and why not a "pickpocket," and a "professor"?

The misunderstanding is no doubt due to the disgraceful ignorance of Spiritualists, mediums especially; for if the learned Professor were properly understood, undoubtedly his language is highly pertinent, refined, and appreciative. But for Mr. Sinnett to write in the caustic style he does, and fail to discern the "esoteric" riddle propounded by the amiable Professor, is to us the cause of inexpressible astonishment!

We do not disguise our satisfaction at having in this brief explanation set our kind Scientific friend right with our benighted Spiritualistic brethren. If the slate-writing medium could only perform in an ass's skin, at some collection of wild beasts (with specified hours for feeding), it is more than possible that our New Science would soon be recognised by those who arrogate to themselves solely, the merit of knowing everything.

N.B.—As our motives are purely disinterested, we will accept of no honours from the Scientific Societies, for our present suggestions.

ESOTERIC AND EXOTERIC BUDDHISM.

By WILLIAM OXLEY.

In my former article, I gave facts which showed what Buddhism really is, in the countries where it has its home; and the question raised by a knowledge of the facts there adduced is, Does that system of religion give to its votaries a means conducive to their well-being in the life that now is, and elevate them in the scale of morality and intellectuality? Judging by the well-known saying, "that a tree is known by its fruits," the response, from our point of view, can scarcely be favourable. What concerns us, whether as Christians, or Spiritualists, or truth-seekers, is the claims that are advanced by the leaders of the Theosophical Society on behalf of the esoteric side of the Buddhist system of philosophy, as being the repository of the "True Wisdom Religion," and also that its leaders and promoters are the custodians of all but absolute truth in relation to the Cosmos, &c. Whatever the Mahatmas themselves may be in their specific religious proclivities, it is an undoubted fact that the principal founders and active workers in the Theosophical movement are Buddhists pure and simple! and however wide the latitude given to the members of this Society for the upholding of their own specific religious, or other, views, yet the Buddhist school of thought is held up as the purest and best, and far above any that is known to Western minds. It is this phase and this representation that chiefly concern us as searchers for pure and undefiled truth. The law of evolution has been at work, resulting in the elevation of human mentality—especially in Christendom—to a degree that the stagnant East neither understands nor appreciates; and from the Mahatmas downward all reckon without their host if they think that their claims and pretensions will pass unchallenged. So far as the Occident is concerned, the day has gone for ever in which dogmatic assumptions and declarations will pass for accepted truths and infallible wisdom. It is not now my object to deal with their doctrines, theories, and system of ethics; but rather to lift the veil, in order that the practical working of the Buddhist system in its headquarters may be seen and known.

I pointed out in my last article, that the doctrine of the living Buddhas, by which is meant the re-incarnation of

Buddha himself, in personal form continuously upon this earth, and others of lesser degree, is the corner-stone of the system. The brilliant expositor of Mahatmal Theosophy (Mr. Sinnett) does not leave us in any doubt on this matter, for he says (see "Esoteric Buddhism," p. 142), "The re-incarnations of the Dalai and Teshu Lamas in Thibet, at which travellers only laugh for want of the knowledge that might enable them to sift fact from fancy, is a sober scientific achievement." This is clear and unmistakable; and in other parts of the same chapter the learned author tells us how the re-incarnation is effected, by means of "the selection of a child-body," which, if true at all, is a worse edition of the cuckoo ejecting the hedge-sparrow, for in such a case it is ejecting the spirit which had built up a tenement for itself, and forcibly taking possession of the house built for another by its own labour. Surely Mr. Sinnett or his teachers must have overlooked this, or they would scarcely have presented the exemplification of the doctrine of the re-incarnation in this form. What conceivable right has the Lord Buddha, his successors, or the Adepts, to appropriate a living temple erected for, and by, another spirit atom of life, for their own specific manifestation and use? In such a case we cannot, and will not, admit that the end justifies the means.

Apart from the truth, or otherwise, of the theory as put forth by the mouth-piece of the Mahatmas or Adepts, I now propose to supply details of the *actual working* of this doctrine, as it is exemplified in the persons of the Grand Lamas of Thibet, who are the Pontiffs of the Buddhistic Church. In plain terms, I will give the other side of the picture, which is withheld, either from ignorance or design. According to the evidence which I now adduce, and which is open to challenge if it can be disproved, it is not the defunct Adept, or dying Buddha, who "selects the new child-body" to re-incarnate in, but the *Chinese Government!* and, unless it is admitted that a secular and politic Government Council is gifted with a Divine wisdom, then it relegates the whole affair to a fraudulent imposition of the grossest kind. Strong as the judgment is, I leave it to the reader, after reading what follows, to say if it is any too strong.

As shown in my previous paper, and admitted by friend and foe alike, the grand central doctrine, on which Buddhism as a system of thought and religion rests, is, "The Living Buddhas," which means the continuous existence on this earth, by a succession of re-incarnations, of the Lord Buddha himself, and others of lesser note, as well as the Adepts. The issue is clearly drawn; and if it can be shown that this basic doctrine is questionable, and undemonstrable to fair criticism and scientific test, then it follows that the whole system, its philosophy included, is nothing more than speculation, and undeserving of acceptance by those who will and must have a standard of truth that is unassailable.

To any but partisans, and to those who have made themselves acquainted with the actual working of the system, the first surprise is to find how extremely modern it is, i.e., in relation to the now accepted faith in the continuous re-incarnations. What might have been known, or is alleged to have been known by the founder and his successors, it was not until about 1450 A.D. that it became the corner-stone of the system. It was then that Tsong-Ka-pa, who, Mr. Sinnett informs us, was the third incarnation of Guatama Buddha, appeared on the scene. Buddhist apologists say that this third re-incarnation of the Lord Buddha was for the purpose (in plain English) of reforming the occult fraternity, which at that period had lost much of its pristine occult vigour, if not morality. But an uninitiated conscientious historian, unacquainted with metaphysical subtleties, puts it down as a bold and so far successful attempt by this Church reformer, "to secure for the hierarchy of his own Church the perpetual succession of spiritual and temporal sovereignty." *

It is unnecessary to treat of the history of Thibet, but it is sufficient to say that probably from time immemorial its capital and rulers have been to Buddhism what Rome is to the Christian system, and that the Grand Lamas are the Buddhistic Supreme Heads of the Church. In 1542 A.D., i.e., about 100 years after the era of Tsong-Ka-pa, the present Tatsing dynasty, having completed the conquest of China, turned their attention to Thibet, and the two then Grand Lamas tendered their allegiance, since which time the Government of Peking has retained the supreme tutelage of the Buddhistic hierarchy of Thibet. "Since the middle of

the last century, the Chinese Government placed the whole conduct of Thibetan affairs, both spiritual and temporal, into the hands of a Council, consisting of the two Grand Lamas and four laymen, under the supervision of two Chinese Commissioners." What this involves will be seen presently, for the latter, representing the Chinese Government, are the real powers, both in Church and State, in Thibet, and even the two Grand Lamas are but mere puppets in their hands.

From what is advanced by Mr. Sinnett, as the advocate of the "sober scientific fact" of the re-incarnation of the Grand Lamas, who are presumed to be Adepts of the highest order, it would seem that the dying Buddhas "select their own child-bodies" for the purpose of re-incarnating themselves again into earth-life. But this is totally at variance with the real facts of the case, for the "selection" is by the Chinese Government, which is made from a greater or lesser number of claimants. It is impossible to square the two accounts, and the inference is obvious. The machinery employed for the discovery of the "selected child-body" is as follows:—"The selection is made from a large number of infants whose birth coincided with the death of the respective pontiff, provided that such birth was connected with auspicious signs favouring an artificial analogy with the spiritual characteristics of the vacant office. As the decision upon such analogies naturally produced disputes on each occasion, the Chinese Government easily managed to obtain the right of ultimate decision as to the eligible candidates for the vacant office."

But this is not all, for the astute Government of Peking is equal to any occasion where a difficult problem has to be solved by—policy! Perhaps the greatest surprise to the ordinary mind will be to discover that the ultimate decision of the "selected child-body" is determined by a lottery! which scheme was devised by the Chinese Emperor in 1792 A.D. The *modus operandi* is as follows:—"The infant 'candidates' brought forward by the priesthood, and their respective problematic claims to be an incarnation of the deceased dignitary, are submitted first to the Chinese Commissioners, who, in turn, refer the matter to the Peking Government, along with their recommendations. A large number of names are submitted, from which the Chinese Government select a few. These names are inscribed on wooden tablets, and deposited in a golden urn; and the child, whose name is first drawn forth from the urn, is forthwith, under public acclamation, solemnly enthroned by the clergy as the re-embodiment of the deceased dignitary."

In face of these facts, what becomes of the Esoteric theory that the Buddhas and Adepts "select their own child-bodies"? But the Government of the Chinese Celestial Empire goes further than this, for it claims the right to prevent any re-incarnations, if it chuses so to do; for "some time ago the Chinese Government, wishing to abolish a certain high office in Thibet, did it, on the decease of the last occupant, by simply issuing an Imperial edict, actually published in the Peking Gazette, informing the Thibetan Pontiffate that 'His Majesty the Emperor of China had been pleased to forbid the deceased dignitary for ever the privilege of reappearing again on earth in human form.'"

It is too great a draft on our credulity to credit the Chinese Government with any higher motives than State policy, and to suppose that the "selected child-body," after having run the gauntlet, first, of the priesthood; then of the two Chinese Commissioners; and again of the Government of Peking! and finally the turn up of the lottery bag—I say, if the original "selected child-body" by the dying Buddha, or Adepts, successfully passes through these ordeals and eventually should be the one known to the Adepts beforehand, it may be regarded as a miracle of miracles. Scepticism as to this cannot be regarded other than quite justifiable.

When the corruption, intrigues, conflicting claims of the "selected" infants, or their parents, which this wretched affair involves, are thus laid open to public scrutiny, who, amongst cultured and intelligent people, can regard the whole thing otherwise than as a scandalous imposition, perpetrated for the purpose of supporting the pretensions of an arrogant hierarchy?

I maintain, notwithstanding the attempts made by the advocates of Mahatmal Theosophy to show to the contrary, that Exoteric Buddhism is the flowering out, or external manifestation, of what they are pleased to call Esoteric Buddhism; and that the one is to the other what the personality is to the individuality of the man or woman.

The "facts" which I have given show the straits that Exoteric Buddhism is reduced to, in order to give a plausible

* These quotations are taken from a work entitled "Three Lectures on Buddhism," by Ernest J. Tubing, Ph. D. (Trubner and Co., 1884), to which valuable work the reader is referred for further details.

colouring to the cardinal doctrine of re-incarnation, and what it actually is in practice; and, did opportunity permit, it would not be a difficult undertaking to show the weakness, and more than weakness, of this doctrinal theory as presented from the esoteric side; for unless it can be proved by "sober scientific fact" to rest upon surer foundations than the examples given—which are fathered by the brilliant mouth-piece of the alleged Himalayan Adepts—then the cultured minds of the Occident are doing the right thing in rejecting the claims, and along with the claims the whole philosophy of the system, put forth on behalf of those hitherto unseen and unknown (except by the favoured few) custodians of occult wisdom and powers. Occult truth does not require bolstering up by questionable means; and to use unnecessary mystification, when the cultivated intellects of the age are rightly demanding the abandonment of the now obsolete methods of the past, which, instead of liberating the mass from the bondage of ignorance, have been used for the purpose of enslaving the many to the few, is to persist in a course which all lovers of liberty will reject and resist. How can they do otherwise with a system that commences on its esoteric side, theoretically, with the theft of a ready-made child-body, and finishes on its exoteric side with a transparent fraud?

It is quite open for the leaders of the Theosophical movement to challenge, and even deny, the statements I have given (which are only a small part); but such denial, to be of any practical value, must be accompanied by *proof* that the statements are incorrect; because this is a question—not of the superiority, or otherwise, of doctrinal teaching, but of actual fact. I have given my authority, and here I leave it to the thoughtful consideration of those whom it may concern.

Higher Broughton, Manchester, December, 13th, 1884.

PROGRESS OF SPIRITUAL WORK.

WORK IN JERSEY.

It is exactly a hundred years since Methodism was first introduced into these Islands, by some of Wesley's preachers. In 1787 Wesley himself came to Jersey. At first, the record says, the Methodists were fairly received, but soon afterwards the mob attacked them, and Wesley was nearly drowned.

Methodism has now long been the predominant religion of the Island, and that branch of it with which I was formerly connected, has an influential status here. It is a matter of no small interest to myself, that in coming to Jersey to promote a knowledge of Spiritualism, I am able to plant my standard amongst old and esteemed associations. In connection with this, there is another element of interest. Whilst pursuing my work in various parts of England, I have been much struck with the fact, that of the most active workers in this Cause, so far as I have gone, the greater number were formerly devoted adherents of the Methodist organizations. So, likewise, the present Spiritual Movement in Jersey, has been inaugurated by friends who were formerly earnest members of the Wesleyan body. In this connection it is interesting to record the fact, that the Fox family, through whose mediumship this great spiritual dispensation was inaugurated, were devoted members of the American Methodist Church.

At St. Owen's [not Owen's] on Thursday evening, I had the pleasure of lecturing to a good audience at the house of Mr. and Mrs. Metherell, who, both by example and testimony, have for a good while kept the lamp of truth burning in that locality. They now have their reward in the interest that is being awakened on every hand. The people listened with great attention to the preaching of the truth, and the meeting was characterized by a deeply spiritual influence. When the service was concluded and the people were all standing, the spirit came upon Mrs. Metherell, who riveted the attention of the people as she earnestly addressed them in their own native Norman-French tongue. They lingered for a good while to hear more, and on going away we gave each a *Memento*. I have engaged, at their own request, to speak again on Wednesday. I have also had the pleasure of attending three different private circles, in which I witnessed some very interesting manifestations of spirit-power through several mediums.

The audience on Sunday afternoon was not so large as before, but the influence of the meeting was excellent. After a brief public service, we formed a circle, which, as a commencement, was very successful indeed. About twenty remained to it. The unseen operators were able to manipulate the table with considerable vigour, and to freely answer our questions through the same.

Having fixed the arrangements, our spirit friends proceeded to work upon the sitters, some of whom were powerfully influenced. From what we saw we are hopeful that our unseen friends will soon have channels through which to teach the people and carry on the good work.

We had the usual good congregation in the evening, and the service throughout was fairly interesting and successful. I have not seen the Spiritualists of the Island so well represented as at this service; there were esteemed friends from several parishes, both near and distant.

I read to the congregation a letter I received on Saturday, from a minister of the town, the Rev. J. Luke; proposing the selection of a certain number of persons by him and myself, to discuss the pretensions of Spiritualism; and challenging me to disprove such theories as the infallible inspiration of Biblical writers; the salvation of the world through the death of Jesus Christ; the existence of Satan, &c., &c. My reply to the rev. gentleman is to the effect, that I will be happy at

any time to discuss the subject of Spiritualism with him in a public hall, and before a public audience.

When I made this statement to my congregation, it was received with much applause. OMEGA.

BIRMINGHAM: Oozells Street, Jan. 18.—Miss R. Dale Owen gave an address morning and evening to the Birmingham Spiritualists. The subject in the morning was, "Spirits as Mentors," and in the evening, "Where Spiritualism has led me." Mr. E. Tyndall took the chair in the morning, and Mr. Turner in the evening. Miss Owen in speaking of spirits as Mentors showed how she had been guided by them physically, mentally and spiritually, and how her spirit guides have directed her in every detail of her life. The evening address was a continuation and sequel of the morning's, and gave a minute account of some of the truths her spirit guides had taught her. The whole discourse teemed with novel and important matter, and was a living comment on Christ's Sermon on the Mount. Miss Owen scarcely glanced at her scanty notes, and her style is simple, fluent and clear, though the thoughts are often subtle. Her manner and language have a wonderful charm. Questions were asked and wisely answered by Miss Owen. Keen interest was excited.—A Drawing-Room Meeting was held in the Frederick Road, Edgbaston, on the following Friday, when Miss Owen's address was again followed by an animated discussion. Colonel Phelps presided. These meetings for the educated and wealthy are most important, for it is almost the only way in which they can be reached out of London. They will not attend the Sunday Services, or read the literature of Spiritualism, indeed, they have small chance of doing so, as the Libraries will not circulate its books.—Cor.—[They may obtain all Progressive books by relating themselves to the Progressive Library at the Spiritual Institution, London; and, being "wealthy," the guinea a year can be no obstacle, while the cash would enable us to carry on, with empty pockets, a work which wealth would not dare undertake. It is easy to be "wealthy" by clinging tightly to what we have and let others worse off groan under public burdens.—Ed. M.]—January 25.—Mr. R. Groom discoursed on independent slate-writing, at the same time discussing the controversies that have recently arisen out of it. A good audience paid strict attention, and some questions were asked at the close, also a little discussion ensued. Mrs. Groom speaks next Sunday.—Cor.

GLASGOW.—A soiree of the Glasgow Association of Spiritualists, commemorative of the birthday of Robert Burns, was held in the hall, 2, Carlton Place, on Friday evening last. The audience was the largest that has yet gathered in the building, 185 tickets having been paid for. The hall was artistically set off with banners, portraits of Burns, and pictures illustrative of scenes in his poems, while the walls contained choice extracts from his works. Mr. Jas. Robertson, the President, occupied the chair, and in his speech dealt with the life and character of the national poet, claiming that his works had prompted more positive acts of benevolence than could be traced to all the pulpits of his time. The concert part was a very brilliant one, songs and readings from Mr. E. W. Wallis, Mr. Munro, Miss Bell, Miss McKenzie, &c. &c. Mr. David Anderson, under the influence of his guides, delivered a splendid eulogy on the character of Burns. The entire cost of the Soiree, including the decorating of hall, was defrayed by Mr. Andrew Drummond, who with his good lady did also yeoman service at the concert. The Society are under a deep debt of gratitude to Mr. Drummond for his gift, which is likely to help the funds of the Society to the extent of £6 or £7. They are also indebted to Mr. De Bunzie who kindly furnished a Quadrille Band without cost.—The meeting on Sunday last was addressed by the guides of Mr. Wallis, who took for their subject, "Man, his nature and habits." The quality of utterance was of the very highest standard, and appreciated to the full. Mr. Wallis has several successful meetings in Dundee, while Mrs. Wallis did quiet work in Alva, during the past week. Miss Dale Owen's visit is looked forward to with pleasant anticipation. We feel certain her advent amongst us will still further help on the great work in Glasgow. Arrangements have been made for a visit from Mr. J. J. Morse, at an early date.—J. R.

OLDHAM: 176, Union Street, Jan. 25.—Mr. T. Postlethwaite, of Rochdale, in the afternoon, under control of his guides, spoke on "Faith v. Facts"; after which his guides brought him out amongst the audience, and gave good spiritual delineations, which were all recognised. In the evening, our room was crowded to excess, when his guides took for their subject "True Christianity." The present condition of society was reviewed, after eighteen hundred years of so-called Christianity of the Churches, and contrasted it with the teachings and principles of Modern Spiritualism. The audience were spell-bound for about fifty minutes, after which his guides again brought him amongst the people, when he gave three very clear descriptions of spirits, which were recognised. Mr. Postlethwaite is a promising young medium, and when fully developed will be an ornament to our Cause of Progress and Truth. Speakers for the month of February:—1. Mr. Johnson, Hyde; 8. Mr. B. Plant, Manchester; 15. Mr. Bowman, Manchester; 22. Mr. I. Thompson, Salford.—JAMES MURRAY, Secretary, O. S. S., 7, Eden Street, Frankhill.

MR. MORSE AT DEVONPORT.—Mr. J. J. Morse, who has been spending a fortnight at Plymouth, for the benefit of his health, occupied the pulpit of Christ Church (Unitarian), Devonport, on Sunday morning last, by invitation of the minister (Mr. Clarke). There was a good congregation, and after the usual service, participated in by both gentlemen, the guides of Mr. Morse delivered one of their most powerful addresses, the subject being, "The Making of Man." The range of thought and the sublime language employed, held the assembly spellbound, and the remark of one friend that "he would not have missed it for anything," was heartily re-echoed. At the close of the meeting, Mr. Clarke introduced Mr. Morse to several of the leading members of the congregation, who expressed their warm appreciation of the discourse, and their entire concurrence with the statements advanced. I regret to say that Mr. Morse's engagements prevented his acceptance of an invitation to lecture in the Church on one week evening.—DEVONIA.

DEVONPORT: Heydon's Rooms, 98, Fore Street, Jan. 25.—At 11 a.m., a circle was held, which was attended by a very large and appreciative audience, and it is believed that many strangers were influenced by what they saw, to investigate the truth of Spiritualism in their own homes. The circles which have of late been held on Sunday mornings, have been the means of convincing many sceptics of the reality and truth of Spiritualism. The greater portion of the sitters were influenced, and one lady partly controlled. We also had a short address from the guides of Miss Bond. In the afternoon, at 3, the controls of Miss Bond gave a very powerful address, on "The Utility of Spiritualism," during which several passages of Scripture were fully explained. In the evening, at 6.30, our Hall was filled, many having to stand, when the controls of Miss Bond discoursed very eloquently on "Is Justice Supreme in the Universe," dealing with it both politically and spiritually, in a very interesting manner. Great attention was paid during the address, which lasted nearly an hour. Many clairvoyant descriptions were given, several of which were recognised. Spiritualism is making rapid progress in this town. Spiritualistic literature was freely distributed. Mr. W. H. Tozer, very ably presided over the meetings.—HON. SEC.

LEEDS: Psychological Hall, Jan. 25.—Mr. Morrell, Bradford; Miss Wilson and Miss Hartley, of Keighley, visited us. Miss Hartley, who I should think is only just entering upon her teens, was controlled to speak a few simple and interesting words, both afternoon and evening. That one so young can be used on a public platform is a pleasing instance of spirit control, but it is to be hoped that her friends are fully alive to the dangers attending such an experiment, and we trust that for her sake and all young mediums it will never be attempted except under the fatherly care of such an experienced medium as Mr. Morrell. His control discoursed in the afternoon on "Who rolls away the stone?" and after recapitulating the incidents of the so-called resurrection of Jesus, as given in the Gospels, and logically explaining the disappearance of the body, he went on to represent the rolling-away of the stone of ignorance and priestly superstition of the world. It is pleasing to say that the spiritual platform is never more ably sustained than it is when occupied by Mr. Morrell. In the evening Miss Wilson, who is a very interesting medium and an excellent clairvoyant, described the spirit surroundings of a large number in the audience, all but one of which were readily recognised. Our room was again crowded, and many strangers were present at both services.—T. CRAVEN, Sec.

EXETER.—On Monday, Jan 26, we held our first Anniversary, commencing at 5 o'clock with a tea, at which 44 sat down, and really enjoyed the social cup. Afterwards a meeting was held, Mr. Rossiter, of Torquay, being voted to the chair, and very ably conducted the meeting. The hall was crowded, and a great deal of interest was felt by all present, when Mr. Rossiter gave his experience of Spiritualism. Then calling on the Secretary to give his first annual statement, being well received, he described the growth of the society. Although so young, it has had a very eventful career. The receipts for the twelve months were £30 3s. 4d., and the expenditure £28 9s. 5d., leaving a balance in the Treasurer's hands of £1 13s. 11d. Mr. Page, Mr. F. Parr, Mr. W. Parr, and Miss Billings addressed the meeting. Mr. Kenrick very ably presided at the harmonium, assisted by Messrs. Chick and Hitchcock, with first and second violins, making the musical part of the proceedings very successful. The whole was brought to a close by a hearty vote of thanks to the ladies for their kindness in catering for our material wants, and to the chairman and musicians for their aid to our spiritual comfort.—R. SHEPHERD, Sec.

STONEHOUSE: Sailors' Welcome, January 25.—No morning service, in consequence of most of the friends attending Christ Church, Devonport, to hear Mr. J. J. Morse. Evening at 7.—The controls of Mr. W. Burt discoursed in their usual powerful and augmentive style, on "The Second Death," entirely ignoring the prevalent orthodox doctrines of eternal punishment in literal fire and brimstone, as being altogether unreasonable and illogical, and contrary to the loving attributes of the Eternal God. Showing that the expressions of Scripture—Death and hell were cast into the lake of fire, which is the second death; and the smoke of their torment ascended up for ever and ever, were to be understood only in their symbolical signification. Death, a retrograde position from the will and laws of the Great Creator: hell, the remorse of conscience and sting of guilt following; and the lake of fire, a description of the dark spheres, urging the necessity of living a life of holiness, so as to attain to the first resurrection, on whom the second death has no power.—W. B.

WEST HARTLEPOOL: Temperance Hall, Brunswick Street, Jan. 25.—Being on a visit to our Middlesborough friends, I can only give our report of the proceedings, as I have it from the brethren. I am informed that they had, as is usual, a very profitable day with Mr. W. H. Robinson. He dealt very clearly and instructively with his morning subject, viz., "Practical workmen in the Spiritual Vineyard," showing how highly important it is that the conveyers of "Spiritual truths to the people, should in all cases be what they purport to be, ever leading pure and holy lives, and thus teaching from example as well as by their inspired words, the holiness and purity of the teachings of Modern Spiritualism." In the evening, his subject, "Our Physical Research Society, and its Missing Link," was gone thoroughly into, showing very demonstrably wherein they err, and the improper mode adopted for exhaustive investigation into psychological matters. Our speakers for the month of February are—1, Mr. John Scott; 8, Mr. J. Livingstone; 15, Mr. Jas. Dunn; 22, Local: March 1, Mr. Jos. Stevenson.—WM. WARDLE, Sec., W. H. S. A., 8, Havelock Street.

BATLEY CARR: Jan. 25.—We had a good time of it. The chairman read OMBRE, God's Book of Judgment, xvi. Mrs. Craven's guides said they usually addressed a meeting at short length, and devoted the remainder of the evening to answering questions, and so gave inquirers an opportunity of having some of the perplexing points made clear; and they hoped the opportunity would be embraced on that occasion. Endowing the teaching of the lesson read, they would base their remarks on the text—"Not every one that saith Lord, Lord, shall inherit the Kingdom of Heaven, but he that doeth the Will of my Father which is in Heaven." Their remarks were to the point, and carried conviction with them. At the end a number of questions were asked, and answered with much ability, clearing many difficult points, and imparting much valuable information to the investigator.—A. K.

BARROW-IN-FURNESS.

On Sunday, January 11, we had Mrs. Butterfield with us. We had glorious meetings; the room was crowded at night, some could not gain admission. Her subject in the afternoon was, "The crisis Spiritualism is passing through, and what will be the outcome." The control was not in favour of Sunday being taken up with clairvoyant descriptions, which she characterized as performances. She did not object to these gifts being exercised at proper times, but thought as Sunday was a day for physical rest, the mind and soul ought to be refreshed by having more spiritual and intellectual food imparted to them on that day. She thought medial gifts were being stunted by such performances. She also condemned the practice of allowing subjects to be chosen on that day by the audiences, as well as questions being permitted. She thought these things had a tendency to disharmonise the medium and sensitive souls forming the audience. These things might be done on week days. The control anticipated purer teachings by spirits from higher spheres, when much light and knowledge would be imparted to us respecting that part of our real existence, when the physical is taking the rest necessary for its well-being. The spirit is never at rest; it is evident from the control, that we are as active, and as fully engaged, drinking in knowledge, with spirits for our teachers and associates in spirit-land, when asleep, as surely as our physical department is resting on the material plane of existence.

The evening's subject was "The conclusion of a Fool." This was a master-piece of logic, eloquence, and a display of much knowledge in favour of the existence of a Fatherly, Supreme, All-pervading Intelligence, we call God. She showed that the theological God of the Jews, was only a spirit control, a very little higher than the Jews he was governing, and Moses being in sympathy with him was, as a natural consequence his medium. This god was a blood-thirsty god, he was a respecter of persons, he sought to uphold the Jewish nation, and to destroy the other nations by which the Jews were surrounded. This god was not the God of the universe and Father of all humanity. Another part of the Bible says, "God is a Spirit," and that he is no respecter of persons. She spoke about spirits from many spheres meeting in solemn conclave, after having much investigation, and all had to acknowledge, they had never seen God as a person, but the law and order of the universe, the wisdom seen in the animal and insect worlds, and the tendency of everything in nature to contribute to the happiness of the human family, all spoke clearly of an All-pervading Father of the Universe.

Her visit to Barrow will long be remembered. We are putting forth an effort, to bring before the public Spiritualism in its best form, and this gives our mediums, Mr. Procter and Mr. Condon, the opportunity of visiting Lancaster, Blackburn, and Pendleton, and we think to good advantage, as they have been speaking to one audience for years.

On Sunday last Mr. John C. McDonald, Kirkcaldy, occupied the platform of the Spiritualists' Association, 80, Cavendish Street, afternoon and evening; also on Monday night. The subject spoken from in the afternoon was, "Set your house in order." He pointed out that the only way a man could put his house in order was to follow the bent of the God element in his nature. By following out its promptings it would renovate and purify his nature, and in this sense man is his own saviour. The evening subject was "The coming man." He referred to all the great religions of the past, to India, Egypt, Persia, and Judea. He said all these were founded on true philosophical principles; but as time rolled on man added to these principles, hence the original intentions of the founders were frustrated. Every man who is carrying out the God principle of his nature will be the coming man. When this principle is developed in every individual, then man will be a priest unto himself—the directing voice will come from within—all social distinctions will pass away, and man's inhumanity to man will be a thing of the past. On Monday evening the audience had the privilege of choosing their own subject. Four were handed in, when two got equal votes, "The Divinity of Christ," and "Heaven and Hell." Mr. McDonald spoke on the two subjects in a most able manner. In respect to the latter subject he said if man did that which was right and just to his fellow-man he was in heaven, but if he did that which was unjust and selfish then he was in hell. Mr. McDonald sang on each occasion, in the bass and tenor voice, from the classical authors of the past. While singing he was supposed to be under the control of these classical composers, who gave great power while rendering these pieces.—"Barrow News," Jan. 14.

On Sunday, Jan. 25, Mr. J. B. Tetlow in discoursing on Romans, viii., 22-23, said, whatever sphere of existence we are in, to whatever stage in creation we look, at all times and in all ages we find nature at warfare with herself, to produce something better, something higher and nobler than she has yet attained; and judging from past advancements and accomplishments, we may contemplate a far happier and more harmonious state than any we have yet experienced.

In the evening there were a variety of subjects sent in by the audience, each of which was answered from a very high standard of knowledge. They were dealt with very clearly and forcibly, and though the time was limited for five discourses, we received a considerable amount of information in a very small compass.

The discourses collectively were of the most edifying character. The audience was intelligent and sympathetic, shown by their thorough attention and their appreciation of the speaker.

The name of the control given was "Athena." At the commencement he spoke slowly and deliberately, but gradually as he took full possession of the subjects, his language became eloquent and forcible. I think I cannot speak too highly of his powers, to elucidate any subject connected with Spiritualism.

J. I. R.

MIDDLESBOROUGH: Granville Rooms, Newport Road, Jan. 25.—Through illness, Mr. John Scott could not attend, which was a great disappointment, but we prevailed upon Mr. Wardell, who had come from West Hartlepool to see him, to speak for us. This he very kindly did, taking "Duty" for his subject in the morning, which he said had taken on an enlarged meaning since he became a Spiritualist. "The Religion of the world," was the evening subject. Mr. Wardell said he had visited several so-called heathen countries, and he saw the people engage in their forms of worship as sincerely and devoutly as Christians do in theirs. All these religions thought they were right, and yet the Christian could no more establish the claim to that pre-eminence than the others. We are greatly indebted to our friend for his able help. Mr. Dunn will give his second lecture next week on "Political Reform."—A. MCKIMMING, Sec.

BLACKBURN: Jan. 18.—Mr. Postlethwaite, of Rochdale, spoke in the afternoon on "Man delivered," and in the evening on "True Redemption," both addresses were admirably reasoned. During the day he gave seven spiritual delineations, six of which were recognised.—CON.—[This was received just as we were going to press this week; nearly a fortnight late.—ED. M.]

HYSON GREEN (Nottingham).—One of our sisters, Mrs. Clarkstone, is leaving us for Brisbane. We had a coffee-supper and farewell meeting on Jan. 24. We formed a circle, when Mrs. Attenborough gave an address very suitable for the occasion. Two of our mediums, under development, were controlled to speak for the first time in public.—H. HUNT.

BACUP: Public Hall, Jan. 18.—Mrs. Yarwood spoke in the normal state in the afternoon, dealing ably with the attacks that had been made on the Cause locally since her previous visit. She then gave fourteen clairvoyant descriptions, eleven of which were at once recognised. In the evening she spoke under influence on "Christians, Awake!" concluding with clairvoyant descriptions. When she had given thirteen, nine of them recognised, a Doctor of this town walked to the front, and asked permission to put a question, which was granted. Instead of doing so he began to denounce clairvoyance as humbug, and that Spiritualism is all rot, having done which, he ran off the platform and out of the Hall like a coward.—Another meeting on Monday night was crowded to excess, many having come apparently to create a disturbance. The noise became so great that Mrs. Yarwood had to sit down, but she proved equal to the occasion. Thus another great commotion on this subject has been caused in our little town.—J. BROWN.—[This report came too late for use last week.—ED. M.]—Jan. 25.—We had a profitable day with Mr. B. Plant, Hewitt's Buildings, Great Ancoats, Manchester. His guides spoke on "The Baptism of Spiritualism" in the afternoon, and on "What are the occupations of the so-called Dead?" in the evening, the latter being chosen by the audience. A number of questions were admirably answered at the close. Our engagement of the Public Hall being up, we will discontinue our meetings there for the present.—J. BROWN.

NEWCASTLE-ON-TYNE: Weir's Court, Jan. 25.—We had an excellent address from our President-elect, T. Thomson, on "Life, its rights and duties." This subject he handled in an able manner, being listened to with earnest attention, and receiving the hearty appreciation of the audience. We hope soon to have another address from Mr. Thomson.—On Tuesday, the 20th inst., the members held their Annual Meeting, and after reviewing the work for the past year they elected as Executive for the present year: President, T. Thomson; Vice Presidents, H. A. Kersey and H. A. Kay; Treasurer, Mrs. Hammerborn; Corresponding Secretary, C. E. Gillespy; Recording Secretary, A. McCormack; Financial Secretary, G. Wilson; Librarian, G. L. Holmes; Committee, G. Brown, R. Cairns, E. C. Frost, R. Graham, B. Harris, W. Morris, W. H. Robinson, and Mrs. Thomson. The Librarian reported having 325 volumes in the library, and the auditors found the Treasurer's accounts as under.—C. E. GILLESPIE, Hon. Sec., N.S.E.S., 25, Jefferson Street.

ROCHDALE: Marble Works, Jan. 18.—The Society held its annual meeting, and reported a successful year's work. Officers for the ensuing year were appointed, dispensing with President and Vice-President, leaving the management in the Committee of eight members. Mr. John Poolethwaite, Treasurer; Mr. Jas. Sutcliffe, Secretary; Mr. William Holdsworth, Corresponding Secretary.—We understand there are now two congregations of Spiritualists in Rochdale, working in harmony, the one at Regent's Hall and the other at the Marble Works, at opposite sides of the Town. There is ample room for both, as they are both prosperous, having upwards of 30 members each, good meetings, and stand well in funds. There are two meetings in each hall on Sunday, and a public circle on Wednesday evening. See Directory. There is a great deal of inquiry amongst the people, and valuable local mediums generously give their aid to the work.

ACORINGTON:—Professor J. B. Keswick, Phrenologist, successor to Professor R. B. D. Wells, in announcing his third and last course of lectures on Mental Science and Health, in Town Hall, Acorington, winds up with a "Farewell Phrenological Entertainment," on Saturday, Jan. 31. "On this occasion Modern Spiritualism will be investigated by Prof. Keswick, when a local Medium, Mr. Schutt, and his guides, have volunteered to speak on any subject that Prof. Keswick will name." We will be glad to hear the result of this new departure. Its success will depend altogether on the intelligence and honesty of the Professor in choosing a subject, not a topic.

SOWERBY BRIDGE: Progressive Lyceum, Jan. 25.—In the evening, Mr. I. Thompson, of Salford, gave his Reply to the Rev. T. Cross Wesleyan Minister, and a very interesting and vigorous address it was. The room was nearly full. After the address a large number of copies of Mr. Thompson's lecture were sold, which is in printed form. The lecture is suitable for any Spiritualist platform, and at any time; we would commend his efforts, and venture the suggestion that the various Spiritualist Societies would be helping themselves by keeping him busy, for the next few months, on their platforms.—COR.

WALSALL:—On Sunday, Jan. 18. Mr. and Mrs. Harper, Birmingham, visited us, when Mr. Harper gave an address on "The Religion of Humanity." This Religion commended itself to the reason, and was based on the intrinsic principles of human life. It had a plan of redemption from poverty, and the lecturer showed that if the good things produced annually, were properly distributed, no one of God's children would suffer want. The address was applauded repeatedly.—J. TIBBITTS.—[This report came too late for use last week.—ED. M.]

UPPER HOLLOWAY: 3, Alfred Terrace, Jan. 25.—Mr. Swatridge's control gave a discourse on "The Coming Judgment" to a small but well satisfied company, who afterwards thanked the control.—On Friday last Mr. Walker was successful with his clairvoyance, but the attendance was small. These seances will be continued on Saturday evenings. Friends and enquirers are cordially invited on Saturday and Sunday evenings.—COR.

BISHOP AUCKLAND: Templars' Hall, Gurney Villa, Jan. 25.—Mr. James Dunn gave us a grand address on "The Intellectual improvement of Man." He is an able speaker and exercises a great influence on the audience.—JOHN MENSFORTH, Sec., 1, East Parade, Sunny Dale, Old Shildon.

FELLING: Park Place, Jan. 25.—Mr. W. C. Robson, of Newcastle, answered several questions, bearing on the subject of Spiritualism, very ably and gave general satisfaction, after which Mr. Haydock, also of Newcastle, gave us some of his experiences, which were very instructive.—JOHN THOS. HOGG, Sec., F.S.I.S., Sheriff Hill.

NORTH SHIELDS: 6, Camden Street, Jan. 25.—The audience chose for the guides of Mr. W. Westgarth.—As Spiritualists, do you believe in God as the Moral Governor of the Universe? The control repudiated the idea that God was the moral governor of the universe, and addressed some weighty arguments in support of their opinion.—J. T. MCKELLAR.

THE SPIRITUALISTS' DIRECTORY.

MEETINGS, SUNDAY, FEBRUARY 1st, 1885.

LONDON.

CAVENDISH ROOMS, 51, Mortimer Street, W., at 7: Inauguration Meeting; several Mediums and Speakers.
MARTLEBORO ROAD,—157, Seymour Place, Sunday, at 11 a.m., Mr. Hopcroft; at 7 p.m., Mr. Hopcroft; Wednesday, Physical Seance; Thursday, Clairvoyance; Friday, Mr. Towns; Saturday, Mrs. Walker; all at 7.45 p.m.—J. M. Dale, Hon. Sec., 50, Crawford Street, W.
UPPER HOLLOWAY, 3, Alfred Terrace, at 7, Mr. Swatridge: Subject chosen by sitters.

WEEK NIGHTS.

SPIRITUAL INSTITUTION.—Tuesday, Seance at 8 o'clock. Mr. Towns, Medium.
UPPER HOLLOWAY,—3, Alfred Terrace, Saturday at 8: Seance, Mr. Walker, Medium.
KENSINGTON.—61, Netherwood Road, near Uxbridge Road Station, Wednesday at 8.

PROVINCES.

ASHINGTON COLLIERY.—At 2 and 5 p.m.: No Information.
BARROW-IN-FURNESS.—80, Cavendish Street, at 6.30: Mr. Proctor, Mr. Condon.
BATLEY CARR.—Town Street, 6.30 p.m.: Mr. Holdsworth.
BEDFORD.—King Street, at 6 p.m. Wednesday, at 7 p.m.
BELPER.—Lecture Room, Brookside, at 10.30 and 6.30.
BINGLEY.—Intelligence Hall, 2.30 and 6 p.m.: Mr. Hopwood.
BIRMINGHAM.—Oozells Street Board School, at 11 & 6.30: Mrs. Groom.
BISHOP AUCKLAND.—Temperance Hall, Gurney Villa, at 6 p.m.: Mr. J. Eales.
BLACKBURN.—Academy of Arts and Sciences, Paradise Lane: at 2.30 and 6.30 p.m.
BOWLING.—Spiritual Tabernacle, Barker Street, at 2.30, and 6, Mr. Armitage.
BRADFORD.—Spiritualist Church, Walton Street, Hall Lane, Wakefield Road, 2.30, and 6 p.m.: Mrs. and Miss Got.
BRIGHTON.—Spiritual Lyceum, Oddfellows' Rooms, Otley Road, at 2.30 and 6, Mr. Hepworth.
Mr. Hartley's, 448, Horton Lane, at 2.30.
JARDIFF.—At Mrs. Cooper's, 50, Crookherbtown, at 6.30.
CHESTER-LE-STREET.—Mechanic's Hall, at 6 p.m., Mr. W. Westgarth: "Spiritualism, an Educator."
DEVONPORT.—Haydon's Hall, 98, Fore Street, at 11, Circle; at 3, Miss L. A. Bond; at 6.30, Miss Bond.
EXETER.—The Mint, at 10.45 at 6.30.
FELLING.—Park Road: at 6.30: Mr. J. Tetlow.
GLASGOW.—2, Carlton Place, South Side, at 11.30 and 6.30, Mr. E. W. Wallis: Questions and Answers.
HALIFAX.—Spiritual Church, 1, Winding Road, 2.30 and 6 p.m.: Mr. Worsman.
LYCEUM at 10.30. Monday Service, 7.30.
HANLEY.—Mrs. Dutton's, 41, Mollart Street, at 6.30; Wednesday, at 7.30 p.m.
HETTON.—Miners' Old Hall, at 5.30: Mr. John Livingstone.
JERSEY.—Oddfellows' Hall, St. Helier's, at 3 and 6.30: Mr. Ware.
KEIGHLEY.—Lyceum, East Parade, 2.30 and 6.30: Mrs. Illingworth & Mrs. Riley.
KILLINGWORTH.—At 6, No Information.
LEDS.—Psychological Hall, Grove House Lane, back of Brunswick Terrace, at 2.30 and 6.30: Mesdames Ingham and Sunderland.
Edinburgh Hall, Sheepscar Terrace, 2.30 & 6.30: Mr. Hillam.
Wednesday, 8 p.m., General Members' and Friends' Seance.
LEICESTER.—Silver Street Lecture Hall, at 11 and 6.30.
LIVERPOOL.—Rodney Hall, Rodney Street, Mount Pleasant, at 11 a.m., and 6.30 p.m., Mr. J. J. Morse. Mr. J. A. Smith, 105, Granby Street, Princes Road.
MACCLESFIELD.—Spiritualists' Free Church, Paradise Street, at 6.30: Miss Procter.
MANCHESTER.—Gospel Temperance Hall, Tipping Street, Ardwick, 10.30, 2.30, and 6.30: Mr. K. A. Brown and Mr. B. Plant.
Bridge Street, Pin Mill Brow, Ardwick, Tuesday, at 8, Mr. W. Johnson.
MORCAMBE.—Saulo Crescent, at 6.30, Mr. James.
MORLEY.—Spiritual Mission Room, Church Street, at 2.30 and 6: Mrs. Bailey.
MIDDLESBOROUGH.—Granville Lecture Rooms, Newport Road, at 10.30, and 6.30, Mr. J. Dunn, "Political Reform."
NEWCASTLE-ON-TYNE.—Weir's Court at 6.30: Mr. W. H. Robinson.
NORTHAMPTON.—Cowper Cottage, Cowper Street, 2.30 and 6.30.
NORTH SHIELDS.—6, Camden Street, at 2 and 6.15 p.m.: T. C. E.
NOTTINGHAM.—Morley Club, Shakespeare Street, 10.45 and 6.30: Mrs. Barnes.
OLDHAM.—178, Union Street, at 2.30 and 6.
OSWALDSTWISTLE.—At Mr. Newell's, 18, Smithy Brook, at 6.30: Development.
PENDLETON.—Town Hall, at 2.30 and 6.30: Mrs. Butterfield.
PLUMSTAD.—Mrs. Thompson, 146, Maxey Road, at 7.30.
PLYMOUTH.—Richmond Hall, Richmond Street, 3 & 6.30.
ROCHDALE.—Regent Hall, Regent Street, at 2.30 and 6 p.m. Wednesday, Circle at 8.
Marble Works, 2.30 and 6 p.m., Mr. J. B. Tetlow. Wednesday, Circle at 8.
SHEFFIELD.—Cocoa House, 175, Pond Street, at 6.30.
SOWERBY BRIDGE.—Progressive Lyceum, Hollins Lane, at 2.30 and 6.30: Mr. John C. McDonald.
STONHOUSE.—Sailors' Welcome, Union Place, at 11 a.m., Address; at 7, "The Missing Link." Medium, Mr. W. Bart.
SUNDERLAND.—323, High Street West, at 6.30: Circle.
TUNSTALL.—13, Rathbone Place, at 6.30.
WALSALL.—Exchange Rooms, High Street, at 6.30.
WEST HARTLEPOOL.—Temperance Hall, Brunswick Street, at 10.30, and 6.30: Mr. John Scott. Wednesday, Circle at 7.
WESTHOUGHTON.—Late Infants' School, Wingates, at 2 & 6: No Information.
WEST FELTON.—At Mr. Edward Cransbury's, 7, Collier Row, Twizell, at 6 p.m.

YORKSHIRE DISTRICT.—Mr. C. Poole, Cor. Sec., 28, Park Street, Barkerend Road, Bradford.

MISS DALE OWEN'S LECTURE ENGAGEMENTS.—GLASGOW, Feb. 1: Secular Society, Feb. 1. Spiritualists, Feb. 8, and following.
SEGHILL, Northumberland, Feb. 14 and 15.
Address: 21, Alma Square, St. John's Wood, London, N.W.

MR. E. W. WALLIS'S APPOINTMENTS.—GLASGOW, Feb. 1: Questions and Answers.
Mr. and Mrs. Wallis will be able to receive occasional calls from English Societies. For dates and terms apply, 3, Dixon Avenue, Crosshill, Glasgow.

Mr. and Mrs. W. are "at home" for private consultation on Wednesdays, by appointment. Public Reception Seance for members and friends, on Fridays, from 7.30 till 10 p.m., at 3, Dixon Avenue, Crosshill.

MR. J. B. TETLOW, 7, Barclay Street, Rochdale, accepts invitations to speak on Sundays, within a reasonable distance from home.
Sundays: Feb. 1, Rochdale, Marble Works; 8, Saddleworth; 15, Bacup.

JOHN C. McDONALD, Inspirational Orator and Singer, is engaged as follows: Feb. 1, Sowerby Bridge; 8, Pendleton; 15 & 16, Sheffield; 22 & 23, Sheepscar, Leeds. Extract of testimonial from R. Scott, Esq., Briggate, Leeds: "Mr. McDonald's Controls have the quality, dignity, power, energy, grace, and elegance of those of Mrs. H. Britten." Week night's to fill. For open dates and terms, Address, YOUNG'S TERRACE, KIRKCALDY.

MR. T. S. SWATRIDGE'S APPOINTMENTS.—Feb. 1, at 7 p.m., 3, Alfred Terrace, Upper Holloway: Subject chosen by sitters.
Mr. Swatridge is open to give Trance Addresses on Sundays or weekdays in London or Country. Address him; 3, Alfred Terrace, Upper Holloway, London, N.

MR. J. J. MORSE'S APPOINTMENTS.—LIVERPOOL, Feb. 1 & 8; BIRMINGHAM, Feb. 15; BELPER, Feb. 22; NEWCASTLE, March 15; GLASGOW, March 22; PENDLETON, March 29.

NOTE.—In response to numerous inquiries, Mr. Morse desires to state that he will leave England in July next, and as most of his Sundays are now engaged, early application for the remaining ones is requested.

For terms and dates, for Sunday or week-night meetings, address all communications to Mr. Morse, at 16, Dunkeld Street, West Derby Road, Liverpool.

ENGLAND'S FOES.

God! behold the bleeding faces
Of the children of the free!
Let Thy lightning show the rebels
Who have struck at them and Thee
Rebels fight with men and tyrants,
But a burning word shall tell
Who they are that fight with infants—
Sons of Herod and of Hell.

Sister island, we acquit thee
Of the crimsonest of crimes,
That has ever stunk to heaven
In the tempest of the times,
And we ask, avenging angel!
That the curse of infant blood
Only blight the hearts of venom,
Only blast the brood of mud.

Sister island, we have wronged thee
In the ages that have been,
We have hanged thy men and women
For the wearing of the green,
But the wrath of our deserving
Is a thousandfold sufficed
By the fiends that fire in ambush
On the little ones of Christ.

O America! the sobbing
Of the wild Atlantic flood
Is entreating thee for children
Of thy mother in their blood,
Is demanding thee in thunder
To deliver to our hand
All the spawn of murder boasting
In the daylight of thy land.

Every star shall be the gleaming
Of a tooth that inly gnaws,
Earth shall hunt them with the terror
Of the midnight of her jaws,
And the gulf in awful voices,
Like the crash of falling towers,
Say, "Depart from me, ye cursed,
Into darkness that devours!"

ANON.

Mr. W. H. Robinson, 18, Book Market, Newcastle-on-Tyne, reminds us of the communication which appeared in the *MEDIUM*, May 18, 1883, on "Predictions of present political events," derived through the mediumship of Mr. Robinson. The destruction of public buildings by dynamite was one of the points emphasized. That number of the *MEDIUM* was sent to cabinet ministers, and others in high positions. The article from our columns was transferred to the "Newcastle Daily Chronicle," and attracted much attention. Mr. Robinson thinks the end of these outrages is not yet. British politicians must remember the evil balance that has been accumulating against them for their crimes of the past. This is no justification of evil reprisals; but it is a spiritual law, that these birds come home to roost at last.

The only remedy is *Righteousness*, which long ago was said to "exalt a nation." Still that will not avert consequences, though it may prevent a more acute accumulation of them. We cannot urge too emphatically on legislators and on *all* the prime duty of acting in accordance with principle in place of blind self-interest. Let us as a people turn decidedly in the direction of *Right*, however losing it may appear for the time: it is our only salvation. But the influences yet in power have not quite filled the cup.

Mr. Robinson has had another letter in the "Chronicle," alluding to his former article, and noticing the astrological predictions in the Almanacs.

SPIRITS, AND EDUCATION OF MEDIUMS.

A Leeds correspondent (T. C.) takes extended notice of our remarks of last week. This affords us much satisfaction, as it is a question that cannot be too much shaken up and looked into. There is not space to do justice to the communication alluded to this week, but, in passing, we observe that "T. C." regards our position as in some way disappointing to the views of many who are interested in spirit-communion. We think he has mistaken us.

There can be no independence of spirit-communion on the earth-plane. Were it otherwise, infallibility would be an achieved fact. No man is independent of states and surroundings in the expression of his own thoughts. In the higher states of spirit-life, spirit can mould and control matter; but on the earth-plane we find matter too much ruling spirit. Mind, spirit, can do no more than material conditions will permit, and these are ever varying and unknown.

This principle of *conditions* we thought was universally

recognised by Spiritualists; and that such is not the case, shows how necessary it is that the matter be returned to again and again. It in no way obliterates spirit-influence or mediumship; as well might we say that the same principle obliterates man's existence and his power to manifest himself. Both men and spirits are subject to the same law, when operating on the earth-plane.

The true friends of mediums cannot insist too much on the observance of this principle. By its oversight we place medium and spirit alike in a false position, and bring the Cause into ridicule. We have sat in many hundreds of sittings, and have never seen two controls alike. Why is this, but from the ever-varying nature of the conditions, on which spirits are dependent for their freedom of manifestation. Every one who has had experience with mediums, will testify in a similar manner.

We say no more this week: we ask our readers to *think*. We suggest to sitters to study incessantly these conditions, and be guided by their discoveries, and soon we will have a much improved form of spiritual manifestation, in all aspects of phenomena.

NEWCASTLE SPIRITUAL EVIDENCE SOCIETY.

Treasurer's Account to December 31, 1884.

	£	s.	d.		£	s.	d.
Collections at Lectures	12	8	3	Balance from last Quarter	5	14	6
" " at Seances	0	18	8	Lecturer's Fees and Expenses	9	1	8
Rent received	1	8	0	Rent	7	12	0
Members' Subscriptions	2	15	0	Cleaning Rooms and Gas	3	2	3
Receipts, Teas and Concert	7	0	6	Rates	1	9	3
Donations	1	3	0	Advertising and Postages	1	12	11
Balance due Treasurer	15	7	6	Expenses, Teas and Concert	2	8	4
				Organist's Salary	7	0	0
				Hire of Piano	1	15	0
	£41	0	11				

T. ROSCOE, Inspirational Speaker. — Feb. 1, Blackburn; Feb. 8, Barrow-in-Furness; Feb. 15, Macclesfield.
For dates and terms address, 68, Toxteth Street, Droylsden, Manchester.

MR. THOMPSON'S REPLY TO THE SERMON BY THE REV. T. CROSS.

ENGAGEMENTS as follow:—Sunday, Feb. 22, Oldham.
Societies desirous of having this Reply during February, will oblige by applying to Mr. I. THOMPSON, 88, Chapel Street, Salford.

M. R. B. PLANT, Trance, Clairvoyant and Healing Medium, 4, Hewitt's Buildings, George Leigh Street, Ancoats, Manchester.

SEND FOR YOUR FAMILY'S BIRTHDAY MAPS, shewing Planet's places in each, from which much may be learnt respecting the Future. State time and date of Birth. Enclose 6d. for each.—NADIA ZASTRA, 29, King Street, Spennymoor.

PHYSIOGNOMIE!—Caractere diagnosis extraordinaire; Delineations de la Vie et de la Carte, 5s., 10s. 6d., and 21s.—Prof. B. SHOOT, Arcade, Bristol.

FOR SALE.—Large Quantity of Spiritualistic Literature. All kinds Spiritualistic Periodicals, bound and unbound vols. List on Application to Prof. SHOOT, Phenomenological Institute, Bristol.

NURSE GOVERNNESS.—Engagement required by a Young Lady, aged 26. Accustomed to young children. English and Music. Salary, £12.—Address, M. E., 8, Henrietta Street, Brunswick Square, London, W.C.

NOW READY, Price 6d., post free 7d., the FEBRUARY No. of

THE AGNOSTIC:

A MONTHLY JOURNAL OF LIBERAL THOUGHT.

Contents:

The Confession of Agnosticism: Misconceptions, by G. M. McC.
Hero-Worship, by William Maocall.
Herbert Spencer's Philosophy: An Exposition, by Ignotus.
Thoughts for Ourselves, by H. Dundas.
The Popular Religious Faith, by Julian.
The Priest's Warning, by C. N.
The Unseen Oracle, by F. J. Gould.
Man: Whence and Whither? by H. J. Hardwicke, F.R.C.S.
Sacred and Secular, by Charles Watts.
Agnosticism as a Creed for the Scientist, by B. J. Hopkins, F.R.A.S.
A.D. 2500: Antipodean Agnosticism, by W. Greenhead.
Do we Generally Love Truth? by J. Kaine, D.Sc.
Notes and Scraps.

London: H. CATTELL & Co., 34, Boulevard Street, E.C.

No Present can be nicer or more appropriate than an
INDIA RUBBER STAMP.

**EVERY MAN, WOMAN, AND CHILD
SHOULD HAVE AN
INDIA RUBBER STAMP OF THEIR NAME.**
STAMP, INK, BOX, AND PAD, COMPLETE, 2s.
Stamp Everything, to protect Property, and prevent
Disputes as to Ownership.

Stamp your Books, Papers, Garments, House Linen—Everything! Stamp Master's and Mistress's Things; Stamp Servant's Things. Stamp Baby's Things, and all that belongs to Brothers and Sisters. Teach the young to value their effects, to be careful and provident, and respect the belongings of others.

**ALL FORMS, SORTS, STYLES & SIZES OF STAMPS
MADE TO ORDER, AT THE SHORTEST NOTICE,
AND AT THE LOWEST PRICE.**

PRICE LISTS AND SPECIMENS ON APPLICATION.

LONDON: J. BURNS, 15, SOUTHAMPTON ROW, W.C.

TO AMERICANS VISITING EUROPE.

GENTLEMEN,—I am now buying direct from the Manufacturers, and can supply the best goods far cheaper than any other House in London, having everything made at my own Workshops.

SPECIAL PRICE LIST FOR NEXT CASH.

Superfine Dress Suits, lined Silk	£3 18 0	worth	£5 5 0
Beaver Overcoats, lined Tweed	2 10 0	"	3 10 0
All Wool Trousers	0 16 6	"	1 1 0
Suit of best Angola	2 10 0	"	3 10 0
Black Twill Morning Coat	2 10 0	"	3 10 0
" " " Vest	2 10 0	"	3 10 0

Soliciting the favour of a trial,—I remain, Gentlemen, your obedient servant,

JAMES MALTBY,

8, HANOVER PLACE, UPPER BAKER ST., N.W.

N.B.—Patterns post free on application.

City Atlas Bus from the Bank, and Atlas Buses from Charing Cross pass the door.

In the Press, and will shortly be Published.

My Own Philology.

By A. TUDER.

BEING a Continuation of the Paris already published. The Work will appear in Numbers, each Chapter being devoted to a Proper Name, or Noun; and will demonstrate the ORIGIN of LANGUAGE, by the explanation of the Ideas, which gave birth to the Names. This Work will be of surpassing interest to all Students of Esoteric Truth, and the name of the Author, who was the Editor of Melville's "VERITAS," is sufficient to explain the lines on which the Work is written.

PRICE ONE SHILLING.

THE FAIRY CAVE.

By GRANNY.

A very pretty story. The Author's style reminds one of Dickens.—*Barnsley Chronicle.*

E. W. ALLEN, 4, AVE MARIA LANE, E.C.

SPECIAL NOTICE.**"HERMES,"****"VIRGIN OF THE WORLD,"**

(IN THREE PARTS—ILLUSTRATED.)

THE Editor of the "Hargrave Jennings's" Edition of the "Divine Pyramider," begs to inform his Subscribers that the above Work, edited by the prestige of an Introduction from the pens of those distinguished litterateurs, the Author of the "Perfect Way," is now rapidly preparing for the Press; and from the fact of its having been previously and so prominently announced, the whole of the Edition at first contemplated is nearly subscribed for. Fresh names must be at once sent in to Publisher. Prospectus post free on application to

ROBT. H. FRYAR, BATH.

THERAPEUTIC SARCOGNOMY,

A SCIENTIFIC EXPOSITION OF THE MYSTERIOUS UNION OF

SOUL, BRAIN, & BODY,

AND A NEW SYSTEM OF THERAPEUTIC PRACTICE WITHOUT MEDICINE, BY THE VITAL NERVAURA, ELECTRICITY AND EXTERNAL APPLICATIONS, GIVING THE ONLY SCIENTIFIC BASIS FOR THERAPEUTIC MAGNETISM AND ELECTRO-THERAPEUTICS.

Volume I.—NERVAURIC AND ELECTRIC. Price Ten Shillings.

By **JOSEPH RODES BUCHANAN, M.D.,**

The Founder of Systematic Anthropology; Discoverer of Psychometry and Sarcognomy; Professor of Physiology and Institutes of Medicine in four Medical Colleges successively, and formerly Dean of the Eclectic Medical Institute, the parent School of American Medical Eclecticism.

Designed for the Use of Nervaauric and Electric Practitioners, and also for Intelligent Families, for the Prevention and Cure of Disease, and Moral and Physical Development of Youth.

LONDON: J. BURNS, 15, SOUTHAMPTON ROW, W.C.

NEW MEDICAL WORK BY

MISS CHANDOS LEIGH HUNT (MRS. WALLACE) & Lex et Lux. **DIETETIC THERAPY, OR THE HOME CURE AND ERADICATION OF DISEASE.** 126 pages, tastefully bound in cloth, price 3s. 6d. Send for Synopsis to Miss Simpson, as below.

THIRD EDITION.—(Just Published.)

PRIVATE PRACTICAL INSTRUCTIONS IN THE SCIENCE AND ART OF ORGANIC MAGNETISM

BY MISS CHANDOS LEIGH HUNT.

Being her original *Three guinea private* Manuscript Instructions, printed, revised and greatly enlarged, and containing valuable and practical translations, and the concentrated essence of all previous practical works. Numerous illustrations of poses, signs, &c.

Price One Guinea, Paper. French Morocco, with double lock and key, 5s. extra, sent Morocco, ditto, 7s. extra.

Send for Index, Press Notices and Pupil's Testimonials, to Miss Simpson, Secretary, Philanthropic Reform Publishing Office, 2, Oxford Mansions, Oxford Circus, W.

F. FUSEDALE,**Tailor and Habit Maker,**

INVITES an Inspection of his NEW WINTER GOODS.

A Choice Selection of Beavers, Meltons, and Diagonal Coatings to select from,—equal to any West End House, at half the prices.

OVERCOATS—ALL WOOL—TO MEASURE—from £2 2s.

8, SOUTHAMPTON ROW, Opposite "Medium" Office.

Mr. and Mrs. HAWKINS, Magnetic Healers.

AT HOME Monday, Tuesday, Thursday and Friday. Free Treatment on Friday, from 12 to 4 o'clock. Patients visited at their own Residence.—43, Fitzroy Street, Fitzroy Square, W. (Near Portland Road Railway Station.) Healing Sessance every Sunday morning, from 11 to 1; voluntary contributions.

MR. J. HAGON, Magnetic Healer, Trance and Medical Clairvoyant. Patients attended at their own residence, any hour. Address—21, North Street, Pentonville, King's Cross, N.

HEALING.—R. O. HARMS, 8, Charles Street, Monkwearmouth, eradicates disease by Human Magnetism, Galvanism, Herbs & Water.—Electric Soles & Belts supplied

CURATIVE MESMERISM AND CLAIRVOYANCE.

PROFESSOR ADOLPHE DIDIER attends Patients and can be consulted daily from 2 till 5, at 5, Rue du Mont-Dore, Paris. Clairvoyant Consultations by letter for Diseases, their Causes, and Remedies. For any serious cases, Professor Didier would arrange to come and attend personally in England.

CURATIVE MESMERISM, by Mr. J. RAFFES, Herbalist, also Healer of many years' experience, Daily from 2 till 10 p.m. Free on Saturday evenings from 7.30 till 9.30.—12, Montpellier Street, Waltham.

MR. OMERIN, known by his wonderful CURES of Rheumatism, Gout, Neuralgia, Lumbago, Epilepsy, General Debility, and several affections of the Head, Eyes, Liver, &c., attends Patients from Eleven to One and Two to Five, at 3, Bulstrude Street, Welbeck Street, Cavendish Square, W.

MRS. HAGON, Magnetic Healer. Ladies attended at their Residences.—21, North Street, Pentonville, near Galedonian Road.

CAROLINE PAWLEY, Writing, Speaking, Healing Medium. By the desire of her Guides, no money accepted.—Letters sent first, with stamped envelope for reply. 33, Bayston Road, Stoke Newington Road, N.

MRS. KATE BERRY, MAGNETIC HEALER, 94, Makda Vale, W.

MISS GODFREY, MEDICAL RUBBER, and MESMERIST, 31, Robert Street, Hampstead Road, N.W.

MR. J. J. VANGO, 22, Condlora Road, Grove Road (near G.E.R. Coborn Station), Trance, Test, and Business Clairvoyant. Sessance (for Spiritualists only) Sunday evenings, 7.30. A Sessance on Wednesday evenings, at 8.

SPECIAL NOTICE.

MESSRS. WILLIAMS AND HUSK, will receive friends on Tuesday and Saturday evenings, at 8 o'clock, and on Thursday afternoons, at 3 o'clock, at 61, Lamb Conduit Street, W.C.

PHYSICAL PHENOMENA.—Spirit-Lights and other evidences of Spirit-Power at an old established private Circle. Earnest inquirers only admitted, on Sunday at 7.30, and Tuesday and Thursday at 8 p.m. Mrs. Walker, Medium.—Mrs. Ayers 45, Jubilee Street, Commercial Road, E.

J. HOPCROFT, 3, St. Luke's Terrace, Canterbury Road, Kilburn. Trance and Clairvoyance. At home daily from one till five, and open to engagements.

MR. CECIL HUSK, 60, Maxted Road, Peckham Rye, S.E. Sessances—Wednesday and Sunday evenings at 7.30, for Spiritualists only.

FRANK HERNE, 8, ALBERT ROAD, FOREST LANE, STRATFORD.

J. THOMAS, GENERAL CORRESPONDENT. Address: Kingsley, by Frodsham, Cheshire.

MR. TOWNS, Medical Diagnosis, Test and Business Clairvoyant, is at home daily, and is open to engagements. Address—59, Lisson Grove, Marylebone Road.

MISS LOTTIE FOWLER, Trance, Medical, and Business Clairvoyant, 17, Doubty street, Liverpool.

PHYSIOGNOMIE!—Caractere diagnosis extraordinaire; Descriptions de la Vie et de la Carte, 5s., 10s. 6d., and 21s.—PROF. B. SHORT, Arcade, Bristol.

"MENTAL MAGIC." Illustrated.—The A.B.C. of Elementary Occultism, and Experimental and Curative, also Clairvoyance, the Magic Mirror, and the New Phase of Spiritualistic Mediumship, nearly 200 pages, quarto, 6s., post free.—ROBT. H. FRYAR, Bath.

"MIRROROLOGY."—Descriptive of the Black, Concave, Oval, Magic Mirror for developing "Spiritual Insight," by the inventor of the "Perfected Automatic Insulator" on Crystal Balls, the Planchette of the future for Writing and Drawing Mediumship. See Circulars.—ROBT. H. FRYAR, Bath.

FROM THE CRAOLE TO THE GRAVE.

THE PAST, PRESENT AND FUTURE Events of Life proved by Astronomical Calculations. NATIVITIES Cast, Yearly Advice Given and Questions Answered. Send Stamp for terms to NEPTUNE, 14, Grenville St., Brunswick Sq., W.C.

ASTROLOGY.—Map of Nativity, with remarks on Health, Mind, Wealth, Marriage, &c. Fee, 6s. Short remarks alone, 2s. 6d. (Stamps.) Time and Place of Birth, Sex. Letters only.—ZIEL, care of H. Jones, 21, Kingarth Street, East M. ors, Cardiff.

ASTROLOGY AND ASTRONOMY.

DR. WILSON may be Consulted on the Past, and Future Events of Life, at 103, Galedonian Road, King's Cross. Time of Birth required. Fee 2s. 6d. Attendance from 2 till 8 p.m. Lessons given.

Personal Consultations only.

PHRENOLOGY & ASTROLOGY.—Description of Character, Trade, Health, &c., from photo, 1s. Nativities cast. Questions, and all important events of life answered by letter.—"WALKER," 2, Iretton Street, Bradford, Yorks.

ISLE OF WIGHT.—Annandale Villa, Sandown.—One or two invalid Ladies will be taken great care of by a Healing Medium, including Board and Lodging for 30s. per week, for the six winter months at this pretty seaside town, which is known to be particularly salubrious.

VISITORS to London can be accommodated with Board and Lodging on reasonable terms, at 16, York Street, Portman Square, London, W., only two minutes from Baker Street Station, W. Vegetarian diet if required.

ENGLAND'S FOES.

God! behold the bleeding faces
Of the children of the free!
Let Thy lightning show the rebels
Who have struck at them and Thee
Rebels fight with men and tyrants,
But a burning word shall tell
Who they are that fight with infants—
Sons of Herod and of Hell.

Sister island, we acquit thee
Of the crimsonest of crimes,
That has ever stunk to heaven
In the tempest of the times,
And we ask, avenging angel!
That the curse of infant blood
Only blight the hearts of venom,
Only blast the brood of mud.

Sister island, we have wronged thee
In the ages that have been,
We have hanged thy men and women
For the wearing of the green,
But the wrath of our deserving
Is a thousandfold sufficed
By the fiends that fire in ambush
On the little ones of Christ.

O America! the sobbing
Of the wild Atlantic flood
Is entreating thee for children
Of thy mother in their blood,
Is demanding thee in thunder
To deliver to our hand
All the spawn of murder boasting
In the daylight of thy land.

Every star shall be the gleaming
Of a tooth that inly gnaws,
Earth shall hunt them with the terror
Of the midnight of her jaws,
And the gulf in awful voices,
Like the crash of falling towers,
Say, "Depart from me, ye cursed,
Into darkness that devours!"

ANON.

Mr. W. H. Robinson, 18, Book Market, Newcastle-on-Tyne, reminds us of the communication which appeared in the *MEDIUM*, May 18, 1883, on "Predictions of present political events," derived through the mediumship of Mr. Robinson. The destruction of public buildings by dynamite was one of the points emphasized. That number of the *MEDIUM* was sent to cabinet ministers, and others in high positions. The article from our columns was transferred to the "Newcastle Daily Chronicle," and attracted much attention. Mr. Robinson thinks the end of these outrages is not yet. British politicians must remember the evil balance that has been accumulating against them for their crimes of the past. This is no justification of evil reprisals; but it is a spiritual law, that these birds come home to roost at last.

The only remedy is *Righteousness*, which long ago was said to "exalt a nation." Still that will not avert consequences, though it may prevent a more acute accumulation of them. We cannot urge too emphatically on legislators and on all the prime duty of acting in accordance with principle in place of blind self-interest. Let us as a people turn decidedly in the direction of *Right*, however losing it may appear for the time: it is our only salvation. But the influences yet in power have not quite filled the cup.

Mr. Robinson has had another letter in the "Chronicle," alluding to his former article, and noticing the astrological predictions in the Almanacs.

SPIRITS, AND EDUCATION OF MEDIUMS.

A Leeds correspondent (T. C.) takes extended notice of our remarks of last week. This affords us much satisfaction, as it is a question that cannot be too much shaken up and looked into. There is not space to do justice to the communication alluded to this week, but, in passing, we observe that "T. C." regards our position as in some way disappointing to the views of many who are interested in spirit-communion. We think he has mistaken us.

There can be no independence of spirit-communion on the earth-plane. Were it otherwise, infallibility would be an achieved fact. No man is independent of states and surroundings in the expression of his own thoughts. In the higher states of spirit-life, spirit can mould and control matter; but on the earth-plane we find matter too much ruling spirit. Mind, spirit, can do no more than material conditions will permit, and these are ever varying and unknown.

This principle of conditions we thought was universally

recognised by Spiritualists; and that such is not the case, shows how necessary it is that the matter be returned to again and again. It in no way obliterates spirit-influence or mediumship; as well might we say that the same principle obliterates man's existence and his power to manifest himself. Both men and spirits are subject to the same law, when operating on the earth-plane.

The true friends of mediums cannot insist too much on the observance of this principle. By its oversight we place medium and spirit alike in a false position, and bring the Cause into ridicule. We have sat in many hundreds of sittings, and have never seen two controls alike. Why is this, but from the ever-varying nature of the conditions, on which spirits are dependent for their freedom of manifestation. Every one who has had experience with mediums, will testify in a similar manner.

We say no more this week: we ask our readers to *think*. We suggest to sitters to study incessantly these conditions, and be guided by their discoveries, and soon we will have a much improved form of spiritual manifestation, in all aspects of phenomena.

NEWCASTLE SPIRITUAL EVIDENCE SOCIETY.

Treasurer's Account to December 31, 1884.

	£	s.	d.		£	s.	d.
Collections at Lectures	12	8	3	Balance from last Quarter	5	14	6
at Seances	0	18	8	Lecturer's Fees and Expenses	9	1	8
Rent received	1	8	0	Rent	7	12	0
Members' Subscriptions	2	15	0	Cleaning Rooms and Gas	3	2	3
Receipts, Teas and Concert	7	0	6	Rates	1	9	3
Donations	1	3	0	Advertising and Postages	2	8	4
Balance due Treasurer	15	7	6	Expenses, Teas and Concert	7	0	8
				Organ Repairs Account	1	5	0
				Organist's Salary	1	15	0
				Hire of Piano			
	£41	0	11				

T. ROSCOE, Inspirational Speaker. — Feb. 1, Blackburn; Feb. 8, Barrow-in-Furness; Feb. 15, Macclesfield.
For dates and terms address, 68, Toxteth Street, Droylsden, Manchester.

MR. THOMPSON'S REPLY TO THE SERMON BY THE REV. T. CROSS.

ENGAGEMENTS as follow:—Sunday, Feb. 22, Oldham.
Societies desirous of having this Reply during February, will oblige by applying to Mr. I. THOMPSON, 83, Chapel Street, Salford.

M. R. PLANT, Trance, Clairvoyant and Healing Medium, 4, Hewitt's Buildings, George Leigh Street, Ancoats, Manchester.

SEND FOR YOUR FAMILY'S BIRTHDAY MAPS, shewing Planet's places in each, from which much may be learnt respecting the Future. State time and date of Birth. Enclose 6d. for each.—NADIR ZAKIRI, 29, King Street, Spennymoor.

PHYSIOGNOMIE!—Caractere diagnosis extraordinaire; Delineations de la Vie et de la Carte, 5s., 10s. 6d., and 21s.—Prof. B. SNOAT, Arcade, Bristol.

FOR SALE.—Large Quantity of Spiritualistic Literature. All kinds Spiritualistic Periodicals, bound and unbound vols. List on Application to Prof. SNOAT, Phrenological Institute, Bristol.

NURSERY GOVERNESS.—Engagement required by a Young Lady, aged 20. Accustomed to young children. English and Music. Salary, £12.—Address, M. E., 6, Henrietta Street, Brunswick Square, London, W.C.

NOW READY, Price 6d., post free 7d., the FEBRUARY No. of

THE AGNOSTIC:

A MONTHLY JOURNAL OF LIBERAL THOUGHT.

Contents:

The Confession of Agnosticism: Misconceptions, by G. M. McC.
Hero-Worship, by William Maccall.
Herbert Spencer's Philosophy: An Exposition, by Ignotus.
Thoughts for Ourselves, by H. Dundas.
The Popular Religious Faith, by Julian.
The Priest's Warning, by C. N.
The Unseen Oracle, by F. J. Gould.
Man: Whence and Whither? by H. J. Harwicke, F.R.C.S.
Sacred and Secular, by Charles Watts.
Agnosticism as a Creed for the Scientist, by B. J. Hopkins, F.R.A.S.
A.D. 2500: Antipodean Agnosticism, by W. Gresham.
Do we Generally Love Truth? by J. Kaine, D.Sc.
Notes and Scraps.

London: H. CATTELL & Co., 34, Boulevard Street, E.C.

No Present can be nicer or more appropriate than an
INDIA RUBBER STAMP.

EVERY MAN, WOMAN, AND CHILD
SHOULD HAVE AN
INDIA RUBBER STAMP OF THEIR NAME.

STAMP, INK, BOX, AND PAD, COMPLETE, 2s.

Stamp Everything, to protect Property, and prevent
Disputes as to Ownership.

Stamp your Books, Papers, Garments, House Linen—Everything! Stamp Master's and Mistress's Things; Stamp Servant's Things. Stamp Baby's Things, and all that belongs to Brothers and Sisters. Teach the young to value their effects, to be careful and provident, and respect the belongings of others.

ALL FORMS, SORTS, STYLES & SIZES OF STAMPS
MADE TO ORDER, AT THE SHORTEST NOTICE,
AND AT THE LOWEST PRICE.

PRICE LISTS AND SPECIMENS ON APPLICATION.

LONDON: J. BURNS, 15, SOUTHAMPTON ROW, W.C.

TO AMERICANS VISITING EUROPE.

GENTLEMEN,—I am now buying direct from the Manufacturers, and can supply the best goods far cheaper than any other House in London, having everything made at my own Workshops.

SPECIAL PRICE LIST FOR NEXT CASH.

Superfine Dress Suits, lined Silk ...	£3 18 0	worth	£5 5 0
Beaver Overcoats, lined Tweed ...	2 10 0	"	3 10 0
All Wool Trousers ...	0 16 6	"	1 1 0
Suit of best Angola ...	2 10 0	"	3 10 0
Black Twill Morning Coat ...	2 10 0	"	3 10 0
" " " Vest ...	2 10 0	"	3 10 0

Soliciting the favour of a trial,—I remain, Gentlemen, your obedient servant,

JAMES MALTBY,

8, HANOVER PLACE, UPPER BAKER ST., N.W.

N.B.—Patterns post free on application.

City Atlas Bus from the Bank, and Atlas Buses from Charing Cross pass the door.

In the Press, and will shortly be Published.

My Own Philology.

By A. TUDER.

BEING a Continuation of the Parts already published. The Work will appear in Numbers, each Chapter being devoted to a Proper Name, or Noun; and will demonstrate the ORIGIN of LANGUAGES, by the explanation of the Ideas, which gave birth to the Names. This Work will be of surpassing interest to all Students of Esoteric Truth, and the name of the Author, who was the Editor of Melville's "VENUS," is sufficient to explain the lines on which this Work is written.

PRICE ONE SHILLING.

THE FAIRY CAVE.

By GRANNY.

A very pretty story. The Author's style reminds one of Dickens.—*Barnesley Chronicle*.

E. W. ALLEN, 4, AVE MARIA LANE, E.C.

SPECIAL NOTICE.

"HERMES,"

"VIRGIN OF THE WORLD,"

(IN THREE PARTS—ILLUSTRATED.)

THE Editor of the "Hargrave Jennings's" Edition of the "Divine Pymander," begs to inform his Subscribers that the above Work, edited by the prestige of an Introduction from the pens of those distinguished literateurs, the Author of the "Perfect Way," is now rapidly preparing for the Press; and from the fact of its having been previously and so prominently announced, the whole of the Edition at first contemplated is nearly subscribed for. Fresh names must be at once sent in to Publisher. Prospectus post free on application to

ROBT. H. FRYAR, BATH.

THERAPEUTIC SARCOGNOMY,

A SCIENTIFIC EXPOSITION OF THE MYSTERIOUS UNION OF SOUL, BRAIN, & BODY,

AND A NEW SYSTEM OF THERAPEUTIC PRACTICE WITHOUT MEDICINE, BY THE VITAL NERVURA, ELECTRICITY AND EXTERNAL APPLICATIONS, GIVING THE ONLY SCIENTIFIC BASIS FOR THERAPEUTIC MAGNETISM AND ELECTRO-THERAPEUTICS.

Volume I.—NERVAURIC AND ELECTRIC. Price Ten Shillings.

By JOSEPH RODES BUCHANAN, M.D.,

The Founder of Systematic Anthropology; Discoverer of Psychometry and Sarcognomy; Professor of Physiology and Institutes of Medicine in four Medical Colleges successively, and formerly Dean of the Eclectic Medical Institute, the parent School of American Medical Eclecticism.

Designed for the Use of Nervaauric and Electric Practitioners, and also for Intelligent Families, for the Prevention and Cure of Disease, and Moral and Physical Development of Youth.

LONDON: J. BURNS, 15, SOUTHAMPTON ROW, W.C.

NEW MEDICAL WORK BY

MISS CHANDOS LEIGH HUNT (MRS. WALLACE) & *Lex et Lux*. PHLEBOTOMY, OR THE HOME CURE AND ERADICATION OF DISEASE. 124 pages, tastefully bound in cloth, price 3s. 6d. Send for Synopsis to Miss Simpson, as below.

THIRD EDITION.—(Just Published.)

PRIVATE PRACTICAL INSTRUCTIONS IN THE SCIENCE AND ART OF ORGANIC MAGNETISM BY MISS CHANDOS LEIGH HUNT.

Being her original Three guinea private Manuscript Instructions, printed, revised and greatly enlarged, and containing valuable and practical translations, and the concentrated essence of all previous practical works. Numerous illustrations of pulses, signs, &c.

Price One Guinea, Paper. French Morocco, with double lock and key, 6s. extra, sent Morocco, ditto, 7s. extra. Send for Index, Press Notices and Pupils' Testimonials, to Miss Simpson, Secretary, Pallantrophe Reform Publishing Office, 2, Oxford Mansions, Oxford Circus, W.

F. FUSEDALE,

Tailor and Habit Maker,

INVITES an Inspection of his NEW WINTER GOODS.

A Choice Selection of Beavers, Meltons, and Diagonal Coatings to select from,—equal to any West End House, at half the prices.

OVERCOATS—ALL WOOL—TO MEASURE—from £2 2s.

8, SOUTHAMPTON ROW, Opposite "Medium" Office.

Mr. and Mrs. HAWKINS, Magnetic Healers.

AT HOME Monday, Tuesday, Thursday and Friday. Free Treatment on Friday, from 12 to 4 o'clock. Patients visited at their own Residence.—43, Fitzroy Street, Fitzroy Square, W. (Near Portland Road Railway Station.) Healing Sesssion every Sunday morning, from 11 to 1; voluntary contributions.

MR. J. HAGON, Magnetic Healer, Trance and Medical Clairvoyant. Patients attended at their own residence, any hour. Address—21, North Street, Pentonville, King's Cross, N.

HEALING.—R. O. HARNS, 8, Charles Street, Monkwearmouth, eradicates disease by Human Magnetism, Galvanism, Herbs & Water.—Electric Soles & Belts supplied

CURATIVE MESMERISM AND CLAIRVOYANCE.

PROFESSOR ADOLPHE DIDIER attends Patients and can be consulted daily from 2 till 5, at 8, Rue du Mont-Dore, Paris. Clairvoyant Consultations by letter for Diseases, their Causes, and Remedies. For any serious cases, Professor Didier would arrange to come and attend personally in England.

CURATIVE MESMERISM, by Mr. J. RAPER, Herbalist, also Healer of many 6 years' experience, Daily from 2 till 10 p.m. Free on Saturday evenings from 7.30 till 9.30.—12, Montpellier Street, Watworth.

MR. OMERIN, known by his wonderful CURES of Rheumatism, Gout, Neuralgia, Lumbago, Epilepsy, General Debility, and several affections of the Head, Eyes, Liver, &c., attends Patients from Eleven to One and Two to Five, at 3, Bulstrode Street, Welbeck Street, Cavendish Square, W.

MRS. HAGON, Magnetic Healer. Ladies attended at their Residences.—21, North Street, Pentonville, near Caledonian Road.

CAROLINE PAWLEY, Writing, Speaking, Healing Medium. By the desire of her Guides, no money accepted.—Letters sent first, with stamped envelope for reply. 33, Bayston Road, Stoke Newington, N.

MRS. KATE BERRY, MAGNETIC HEALER, 94, Madia Vale, W.

MISS GODFREY, MEDICAL RUBBER, and MESMERIST, 31, Robert Street, Hampstead Road, N.W.

MR. J. J. VANGO, 22, Conlora Road, Grove Road (near G.E.R. Coborn Station), Trance, Test, and Business Clairvoyant. Sesssion (for Spiritualists only) Sunday evenings, 7.30. A Sesssion on Wednesday evenings, at 8.

SPECIAL NOTICE.

MESSES. WILLIAMS AND HUSK, will receive friends on Tuesday and Saturday evenings, at 8 o'clock, and on Thursday afternoons, at 3 o'clock, at 61, Lambeth Conduit Street, W.C.

PHYSICAL PHENOMENA.—Spirit-Lights and other evidences of Spirit-Power at an old established private Circle. Earnest inquirers only admitted, on Sunday at 7.30, and Tuesday and Thursday at 8 p.m. Mrs. Walker, Medium.—Mrs. Ayers 45, Jubilee Street, Commercial Road, E.

J. HOPCROFT, 3, St. Luke's Terrace, Canterbury Road, Kilburn. Trance and Clairvoyance. At home daily from one till five, and open to engagements.

MR. CECIL HUSK, 60, Maxted Road, Peckham Rye, S.E. Sesssions—Wednesday and Sunday evenings at 7.30, for Spiritualists only.

FRANK HERNE, 8, ALBERT ROAD, FOREST LANE, STRATFORD.

J. THOMAS, GENERAL CORRESPONDENT. Address: Kingsley, by Frodsham, Cheshire.

MR. TOWNS, Medical Diagnosis, Test and Business Clairvoyant, is at home daily, and is open to engagements. Address—49, Lisson Grove, Marylebone Road.

MISS LOTTIE FOWLER, Trance, Medical, and Business Clairvoyant, 17, Doubty Street, Liverpool.

PHYSIOGNOMIE!—Caractere diagnosis extraordinaire; Delineations de la Vie et de la Carte, 5s., 10s. 6d., and 21s.—PROF. B. SHORT, Arcade, Bristol.

"MENTAL MAGIC," Illustrated.—The A.B.C. of Elementary Occultism, Experimental and Curative, also Clairvoyance, the Magic Mirror, and the New Phase of Spiritualistic Mediumship, nearly 200 pages, quarto, 6s., post free.—ROBT. H. FRYAR, Bath.

"MIRROROLOGY."—Descriptive of the Black, Concave, Oval, Magic Mirror for developing "Spiritual Insight," by the inventor of the "Perfected Automatic Insulator" on Crystal Balls, the Planchette of the future for Writing and Drawing Mediumship. See Circulars.—ROBT. H. FRYAR, Bath.

FROM THE CRADE TO THE GRAVE.

THE PAST, PRESENT AND FUTURE Events of Life proved by Astronomical Calculations. NATIVITIES Cast, Yearly Advice Given and Questions Answered. Send Stamp for terms to NERTON, 12, Grenville St., Brunswick Sq., W.C.

ASTROLOGY.—Map of Nativity, with remarks on Health, Mind, Wealth, Marriage, &c. Fee, 6s. Short remarks alone, 2s. 6d. (Stamps.) Time and Place of Birth, Sex. Letters only.—ZIEL, care of R. Jones, 21, Kingarth Street, East M. ors, Cardiff.

ASTROLOGY AND ASTRONOMY.

DR. WILSON may be Consulted on the Past, and Future Events of Life, at 103, Caledonian Road, King's Cross. Time of Birth required. Fee 2s. 6d. Attendance from 2 till 8 p.m. Lessons given.

Personal Consultations only.

PHRENOLOGY & ASTROLOGY.—Delineation of Character, Trade, Health, &c., from photo, 1s. Nativities cast. Questions, and all important events of life answered by letter.—"WALKER," 2, Ireton Street, Bradford, Yorks.

ISLE OF WIGHT.—Annandale Villa, Sandown.—One or two Invalid Ladies will be taken great care of by a Healing Medium, including Board and Lodging for 30s. per week, for the six winter months at this pretty seaside town, which is known to be particularly salubrious.

VISITORS to London can be accommodated with Board and Lodging on reasonable terms, at 16, York Street, Portman Square, London, W., only two minutes from Baker Street Station, W. Vegetarian diet if required.

HENRY DARBY, 123, CALEDONIAN ROAD, LONDON, N.

The "PARAGON HYGIENIC HEATER."

(DARBY'S PATENT.)

For Heating Apartments, Offices, Halls,
Hammam Rooms, Conservatories,
Greenhouses, &c., &c.

NO SMOKE. NO SMELL.

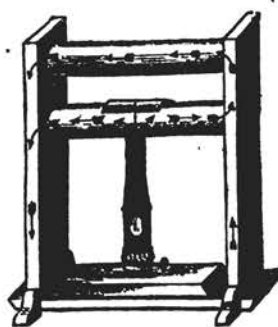
Price, 28s.

Many attempts have been made to produce a good, small Greenhouse Stove at once simple, effective, and economical. Without entering into the merits of other makers, the Patentee of the above-named Stove has placed before the Public an article which will meet that requirement. Testimonials to that effect have proved it to be an accomplished fact. The principle of the Stove being the Circulation of Heat without Smoke or Smell.

Cost, 1d. PER DAY.

"Manufactured under Gillingham's Patent and Darby's Patent."

Write for Particulars and Testimonials.



THE NEW "VILLA" GAS BATH.

Price, £3.

This Bath is made to meet the requirements of Villas or Small Houses, where the space in the Bathroom is limited. The Bath can be fixed in any position, and is so arranged that the expense of fitting up is very small. No explanation as to position of Bathroom is needed when the order is forwarded.

The VILLA GAS BATH is japanned Oak outside and White inside, and is fitted with Copper Circulating Arrangement underneath and Lipen Airer at head, rendering it a useful, durable, and cheap Bath.



SPIRITUAL WORK IN LONDON.

SUNDAY SERVICES AT CAVENDISH ROOMS,

MORTIMER STREET, LANGHAM PLACE,

WILL BE COMMENCED ON

SUNDAY EVENING, FEB. 1, at 7 O'Clock.

When various Mediums and Speakers will take part in the Proceedings. All Friends of the Cause in the Metropolis are respectfully invited to attend.

On TUESDAY EVENING, FEB. 3, at 8 O'Clock.

MRS. CHARLES SPRING'S NEW SEANCE ROOM

CRESWICK HOUSE,

PERCY ROAD, CARLTON ROAD, KILBURN, N.W.,

WILL BE INAUGURATED WITH A

Social Tea, and Spiritual Meeting.

Tea from 7 till 8 o'clock. Tickets, 3d. each.

The Chair will be taken by J. BURNS, O.S.T., at 8 o'clock, and various mediums and friends will take part in the proceedings.

On TUESDAY EVENING, FEB. 3, at 8.30 p.m.

A LECTURE BY MR. J. VEITCH

ON

"WHY AM I A SPIRITUALIST?"

IN

CHEPSTOW HALL, PECKHAM ROAD,

(Newsagent's Shop at Corner.)

Other Speakers will also address the Meeting, and facilities will be given to investigators to put questions.

Friends in other parts of London who can assist in the arranging of Local Meetings, are requested to attend the Sunday Evening Meeting at the Spiritual Institution, 15, Southampton Row, when their suggestions will be gladly received.

SCIENTIFIC WORKS ON SPIRITUALISM.

RESEARCHES IN THE PHENOMENA OF SPIRITUALISM. By W. Crookes. Containing:—Spiritualism viewed in the light of Modern Science. Experimental Investigation of a New Force. Some further experiments on Psychic Force. Psychic Force and Modern Spiritualism. Notes of an inquiry into the Phenomena called Spiritual. With many illustrations. 5s.

MIRACLES AND MODERN SPIRITUALISM. By Alfred R. Wallace, F.R.G.S., F.Z.S. Cloth 5s. Embracing:

I.—An Answer to the Arguments of Hume, Locke, and O'hers Against Miracles. II.—The Scientific Aspects of the Supernatural, much enlarged, and with an Appendix of Personal Evidence. III.—A Defence of Modern Spiritualism, reprinted from the *Fortnightly Review*.

TRANSCENDENTAL PHYSICS. An account of Experimental Investigations. From the scientific treatises of J. C. F. Zöllner, Professor of Physical Astronomy at the University of Leipzig, &c., &c. Translated from the German, with a Preface and Appendices, by C. C. Massey, Barrister-at-Law. First Edition. Many Illustrations. Handsome binding, 15s.

ORATIONS THROUGH THE MEDIUMSHIP OF MRS. CORA L. V. TAPPAN. "The New Science;" "Spiritual Ethics;" containing upwards of 50 Orations and Poems. 720 pages. Handsome cloth, 7s. 6d.

WORKS ON MESMERISM.

MESMERISM, WITH HINTS FOR BEGINNERS. BY CAPTAIN JAMES. 2nd Edition, 2s. 6d. An excellent Text-Book by a writer who has had thirty years' experience.

THE PHILOSOPHY OF MESMERISM AND ELECTRICAL PSYCHOLOGY. By Dr. J. B. Dods. 3s. 6d.

Shows how to become a Mesmerist without further instruction. The best and most popular work on the subject.

WILL-ABILITY. MIND-ENERGY, MENTAL VOLITION. How to control ourselves, and the thoughts, feelings, and acts of others. Electro-Biology, Animal Magnetism, Fascination, Faith and Belief, Charms, Spells, Amulets. Free-will, Fate, Destiny, &c. By Joseph Hands, M.R.C.S. 2s. 6d.

LETTERS ON THE LAWS OF MAN'S NATURE AND DEVELOPMENT. By HENRY GEORGE ATKINSON, F.G.S., and HARRIET MARTINEAU. 6s.

WORKS BY "M.A." (Oxon).

SPIRIT TEACHINGS. 10s. 6d.

HIGHER ASPECTS OF SPIRITUALISM. 5s.

SPIRIT IDENTITY. 2s. 6d.

GHOSTLY VISITORS. By "Spectre-Stricken." 3s.

SPIRITUALISTIC LITERATURE.

HAFED PRINCE OF PERSIA. His experiences in Earth-life and spirit-life. Being spirit communications received through David Duguid, the Glasgow trance-painting Medium. With an appendix containing communications from the Spirit Artists, "Ruaidal" and "Steen." Illustrated by Fac-similes of various Drawings and writings, the direct work of the spirits. 6s.

THE SEERS OF THE AGES, EMBRACING SPIRITUALISM, PAST AND PRESENT. By J. M. Peebles. 5s.

I.—Spirit of the Present Age.

II.—Ancient Historic Spiritualism.

III.—Christian Spiritualism.

IV.—Medieval Spiritualism.

V.—Modern Spiritualism.

VI.—Esoteric Spiritualism.

THE USE OF SPIRITUALISM. By S. C. HALL, F.S.A., BARRISTER-AT-LAW, ETC. Editor (during 12 years) of the *Art Journal*. Price, Paper, 1s., Cloth, 2s. (Being a Letter addressed to Clergymen and others, containing a reply to the oft repeated question—"What is the Use of Spiritualism?")

LETTERS AND TRACTS ON SPIRITUALISM. By Judge Edmonds. 3s. 6d.

EXPERIENCES IN SPIRITUALISM. A Record of Extraordinary Phenomena. By Catherine Berry. Cloth gilt, 2s. 6d.

MAN'S SPIRITUAL POSSIBILITIES. A LECTURE BY ROSAMOND DALE OWEN. Price 1d.

SPIRITUALISM AT HOME. A Narrative of Family Mediumship. By MORELL THEOBALD, F.C.A. Price 6d.

WORKS BY W. J. COLVILLE.

INSPIRATIONAL LECTURES AND IMPROMPTU POEMS. WITH PERSONAL SKETCH OF THE SPEAKER. 320 pp., Cloth, 8s. 6d.

BERTHA: A ROMANCE OF EASTER-TIDE. Setting forth the principles of the Spiritual Philosophy, and introducing graphic accounts of Spiritual Manifestations of the most astonishing and fascinating order, in the course of a popular and exciting Tale. Handsomely bound in cloth. 320 pp. Price, 3s. 6d.

SPIRITUALISM, AND ITS TRUE RELATIONS TO SECULARISM AND CHRISTIANITY. Price, 1d.

WHAT IS PROPERTY? A LECTURE ON THE LAND QUESTION. Price, 1d.

THE SPIRIT SPHERES ATTACHING TO THE EARTH, AND THE MISSION OF MODERN SPIRITUALISM TO HUMANITY, AS AFFECTING ALL INSTITUTIONS AND CLASSES OF SOCIETY. Price 1d.

THE LOST CONTINENT, ATLANTIS; AND THE CIVILIZATION OF THE PRE-HISTORIC WORLD. 1d.

LONDON:

J. BURNS, 15, SOUTHAMPTON ROW, W.C.

LONDON: Printed and Published by JAMES BURNS, 15, Southampton Row, High Holborn, W.C.